THE BOOKE OF S. AVGVSTIN, BISHOP OF HYPPON,

Commonly called his Soliloquies, that is the secret discourses and conferences of his soule with God.

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Of the vnſpeakeable ſvvetnes of God.

CHAP. I.

O LORD the ſtrength of my ſoule, graunt me grace (I beſeech thee) that like as thou knoweſt me, I may knowe thee. O my comforter manifeſt thy ſelfe vnto me. O light of mine eies, graunt, that I may ſee thee.

Come o ioy of my ſpirit. Let me ſee thee o delight of my harte. O life of my ſoule giue me grace to loue thee. O Lord my God my cheife delight, and ſweeteſt ſolace, vouchſafe to appeare vnto me, for thou art my life, and all the glorie of my ſoule. O deſire of my harte let me finde thee. O loue of my ſoule, let me touche thee. O heauenly bridegroome my cheife delight both without and within me, let me embrace thee. Let me poſſeſſe thee o euerlaſting bliſſe, let me poſſeſſe thee in the middſt of my harte, bleſſed life, and ſoueraigne ſweetnes of my ſoule. Let me loue thee o Lord my fortitude, my force, my refuge and my deliuerer. Let me loue thee o my God, my helper, my ſtronge fortreſſe, and my ſweete hope in all time of diſtreſſe. Let me embrace thee the onely true good, let me enioy thee the onely beſt thinge,

Open

Open mine eares by vertue of thy worde, more peircing then a two edged sworde, to the end I may heare thy voyce. Let the greatnes of thy voyce be hearde as a thunder from aboue; Let the sea roare, and the fulnes thereof, let the earthe be moued, and all thinges in them contained. Enlighten mine eies o incomprehensible light, sende forth thy lightning, and dazell them, that they may not beholde vanitie. Encrease thy lightning, and dazell and trouble them in that manner, as that fountaines of water may appeare, and the foundations of the whole worlde may be discouered. O light inuisible, giue me that sight, that may see thee. O nouure of life, create in me a newe mell, which may make me runne fter thee in the odoure of thy yntments. Cure my taste, that it ay taste, knowe and discerne,

howe greate the multitude of th
ſweetnes is o Lord, which thou haſ
kept in ſtore for them that are reple
niſhed with thy loue. Giue me
harte (o Lord) that may thinke o
thee; a minde, that may loue thee;
memorie, that may muſe on thee: a
vnderſtanding that may knowe thee
a will, that may alwaies be ſtrongl
vnited to thee, the cheifeſt and moſ
delightfull good. Graunt that I ma
alwaies wiſely and diſcreetely lou
thee. O life, to whom all thinge
liue, that life which guieth me life
that life, which is my life: that life, b
which I liue, without which I die
that life, by which I am rayſed an
reuiued without which I periſhe an
am conſumed: that life, by which
am comforted, without which I a
afflicted. O liuing life, ſweete, an
worthy to be beloued, alwaies to b
remembred, tell me (I pray thee
wher

where art thou? VVhere may I finde thee, to the end I may leaue my ſelfe, and liue in thee? Be neere vnto me in my minde, neere in my harte, neere in my mouthe, neere in my hearing, neere to ſuccoure me in time of affliction: becauſe I languiſhe through thy loue: becauſe I dre, whenſoeuer I am without thee, and am rayſed againe to life by thinking on thee. Thy ſmell recreateth me, thy remembrance healeth me. Then ſhall I be ſatisfied and neuer before, when thy glorie (o life of my ſoule) ſhall appeare. My ſoule greatelie deſireth, and almoſt fainteth throughe the remembrance of thee, when ſhall I come (o my delight) and be preſented before thee? VVhy doſt thou hide away thy face o my ioy, by which I reioyce? VVhere art thou hidden o beautifull Lord, whom I ſe muche deſire. I ſmell the ſweete

ſauoure of thee; I liue, and am de-
lighted in thee, and yet I doe not ſee
thee I heare thy voyce and am reui-
ued. But why doſt thou hide thy face
from me? Peraduenture thou wilt
ſay: Man cannot ſee me and liue. Let
me therefore die o Lord, that I may
ſee thee, let me ſee thee that I may
die to the worlde. I doe not deſire
to liue, but to die, for that my deſire
is to be diſſolued, and to be with
Chriſt. I deſire to die, that I may ſee
Chriſt; I refuſe to liue, to the end I
may liue with Chriſt. O Lord IESV
receiue my ſpirit, o my life receiue
my ſoule. O my delight drawe my
harte vnto thee. O my delightfull
foode, let me feede on thee. O my
heade, vouchſafe to direct me, o
light of mine eies, enlighten me. O
my melodious muſique, tune and
order me. O my ſweete ſmell, re-
uiue me. O diuine VVorde, re-
create

create me. O my praise, make gladde the soule of thy seruaunt. Enter into it o my ioy, that it may reioyce in thee. Enter into it, o soueraigne sweetnes, that it may taste and sauoure those thinges, that are sweete. O eternall light, shine vppon it, that it may vnderstande, knowe and loue thee. For this is the cause, why it doth not loue thee (if it doth not loue thee) because it doth not knowe thee: and the cause why it doth not knowe thee, is for that it doth not vnderstande thee. And the cause, why it doth not vnderstande thee, is for that it doth not comprehende thy light, and the light shineth in darknes, and the darknes comprehendeth it not.

O light of my minde, o bright truthe, o true charitie, who enlightnest euery man commynge into this worlde; commynge I say into

the worlde, but not louinge the worlde, becauſe he that loueth the worlde, becommeth the ennimy of God. Expell the darkenes which couereth the face of the depth of my minde, that by vnderſtanding it may ſee thee; that by ſeinge it may knowe thee, and by knowing may loue thee. For whoſoeuer knoweth thee, loueth thee, and forgetteth himſelfe: he loueth thee more them himſelfe: he leaueth himſelfe and commeth to thee, that he may be delighted in thee. Hence it proceedeth o Lord, that I doe not loue thee ſoe muche as I ought, becauſe I doe not perfectlie knowe thee, but becauſe I knowe thee but a little, I loue thee but a little, and becauſe I loue thee but a little, I am but a little delighted in thee. Leauing thee therfore the true internall ioy by louing thinges externall, aſlong as I wante

thee

hee onely, I ſeeke after falſe freind-
hipps in thoſe thinges that are with-
out me. And by this meanes I haue
pplied my harte to thinges that are
aine, which with all affection and
oue I ought to haue beſtowed on
hee alone. And ſoe by louing vani-
ie I my ſelfe am become vaine.
Hence it proceedeth likewiſe o
Lord, that I doe not reioyce in thee,
neither doe I adhere to thee. Be-
cauſe, I delight in thinges temporall,
thou in thinges ſpirituall, my whole
minde, thoughtes and wordes are
entangled in thinges tranſitorie, but
thou o Lord dwelleſt in thinges that
endure for all eternitie, thou thy ſelfe
being eternitie. Thy habitation is in
heauen, mine on the earthe. Thou
loueſt thoſe thinges that are aboue,
I thoſe that are heere beneathe.
Thou thoſe that are heauenly, I
thoſe that are earthly. And when

will theſe thinges agree togeather, that are ſoe appoſite one to an o-ther?

Of the miſerie and frailtie of man.

CHAP. II.

VVRetche that I am when will my crowkednes be made correſpondent to thy righteouſnes. Thou o Lord loueſt ſolitarines, I to be in the companie of others. Thou loueſt ſilence, and I talkinge and diſcourſe. Thou loueſt veritie, and I vanitie. Thou loueſt cleanlines, and I followe mine owne filthines.

VVhat neede I ſay more o Lord? Thou art truly good, I wicked. Thou art righteous, I vnrighteous: thou art holy, I wretched, thou art iuſt, I vniuſt; thou art light, & I am blinde:

thou

thou art life, and I am deade. Thou art phiſique, and I am ſicke. Thou art mirthe, and I am melancholy. Thou art the ſupreame veritie, and I am altogeather vanitie, like as euerie man liuing. VVhat ſhall I then ſay o my Creator? Heare me o Creator. I am thy creature, I haue beene forelorne, and gone aſtray; I am thy creature, and am like to die. I am of thy making, and am come to nothinge. I am a peece of earthe framed by thee.

Thy handes o Lord haue made me and faſhioned me: thoſe handes I ſay, which with nayles weare faſtned to the croſſe for me. Looke I beſeeche thee o Lord vpō the woundes of thy handes, and contemne not me the worke of thy handes. Beholde o Lord my God, thou haſt written me in thy handes, reade that hande-writing, & ſaue me. Behold I ſigh to thee being thy creature, recreate me being

my

my Creator. Beholde, I (whom thou haſt made) doe crie vnto thee, thou that art life reuiue me. Beholde I looke towardes thee being a peece of clay framed by thee; thou art my maker, repaire me. Pardon me o Lord, for that the dayes of my life are ſhort, and as it weare nothinge. VVhat is man, that he durſt ſpeake to God that made him? Pardon me talking vnto thee. Pardon thy ſeruant preſuming to ſpeake vnto ſoe greate a Lord. Neceſſitie hath noe lawe. My greife compelleth me to ſpeake: the miſerie which I ſuſtaine, conſtraineth me to crie vnto thee. Being therfore ſicke, I crie vnto the phiſition; being blinde, I haſten vnto the light: being deade I ſighe after life. Thou art my phiſition o IESVS of Nazareth thou art my light, thou art my life. O Sonne of Dauid take pittie vppon me, o fountaine

taine of mercie, be mercifull vnto me. Heare what thy ſicke patient ſaieth vnto thee. O light, which paſſeſt by, expect him that is blinde: lende him thy hande, that he may come vnto thee, and in thy light may ſee light. O liuing life, recall me that am deade, to life. VVhat am I, that doe ſpeake vnto thee. VVoe be to me o Lord, pardon me o Lord. I am an vnhappie man; A man (I ſay) borne of a woman, liuinge but a ſhort time, repleniſhed with many miſeries: a man (I ſay) become like vnto vanitie, compared and very well likened vnto ſenſleſſe bruite beaſtes. Againe, what am I? An obſcure bottomeleſſe pitt, a clodd of clay; the ſonne of anger, and perdition: begotten in filthines, liuing in wretchednes, and being to die in greate anguiſh and diſtreſſe. O wretche, what am I? O miſerable man, what ſhall I be?

be? A veſſel of ordure and filthines, a receptacle of rottennes, full of ſtenche and loathſomenes: blinde, needie, naked, ſubiect to manifolde neceſſities; ſubiect to miſerie and mortalitie, knowing neither my beginning, nor my dyinge day. VVhoſe dayes and life paſſe and vaniſhe away as the ſhadowe of the Moone. And as the bloſſomes of a tree growe and ſodainely wither away, ſoe doth the life of man nowe flowriſhe, & forthwith growe to decay. My life (I ſay) is a life fraile and brittle, a life, which by howe muche the more it encreaſeth, by ſoe muche the more it decreaſeth, by howe muche the more it haſteneth on, by ſoe much the more it draweth neere to deathe, a life deceiptfull, like vnto a ſhadowe.

One while I am merrie and gladde, and preſentlie after ſorrowefull and ſadde. Sometime ſounde, and then ſodainely

ſodainely ſicke; nowe a liue, and in a ſhorte time after I ſhalbe deade; ſometimes I make a ſhewe as if I weare happie, yet ſtill in miſerie; ſometimes I laughe, and ſodainely after I lament. And all thinges are ſoe ſubiect to mutation, as that nothing can be truly ſaied to remaine ſtable in the ſame ſtate one onely hower of time. Sometimes feare afflicteth vs, at other times ſome ſodaine chance affrighteth vs: ſometimes hunger, vexeth vs at other times thirſt tormenteth vs: ſometimes heate parcheth vs, at other times colde pincheth vs: ſometimes ſicknes moleſteth vs, at other times ſadnes deiecteth vs. After theſe followeth deathe before he is expected, bereauing wretched men by a thouſande meanes dayly of theire liues, & taking them on a ſodaine before they be prepared. One dieth of a feauer,

a feauer, an other throughe ſorrowe, one faintethand falleth downe deade through hunger, an other through thirſt: one is drowned, an other hanged: one is burned, an other with the teethe of wilde beaſtes is torne in peeces and deuoured. One is ſlaine with the ſworde, an other poyſoned, an other dieth being by ſome ſodaine accident onely affrighted. And yet a greater miſerie then all theſe, is, that albeit nothing is more certaine then deathe, yet man knoweth not the time of his deathe; and when he thinketh to ſtande moſt firme, he is ouerthrowne, and all his hopes come to nothinge. Becauſe mā knoweth not when, nor where, nor howe he ſhall die, althoughe it be a thinge aſſured, that he muſt die.

Beholde o Lord howe greate mans miſerie is, in which I am, and yet I am voide of feare: Beholde howe

howe greate the calamitie is, which I ſuſtaine, and yet I am voide of ſorrowe, and doe not crie to thee. I will crie vnto thee o Lord, before I paſſe out of this life, to the end my paſſage may be nothing els, but to remaine perpetuallie with thee. I will therfore make knowne and diſcouer my wretchednes, I will confeſſe and will not be aſhamed to diſcloſe my vildenes. Helpe me o my force, by whom I am vpheldе; ſuccoure me o my ſtrength, by whom I am ſuſtained: come o light, by which I ſee; appeare o glorie, by which I reioyce; appeare o life, in which I may liue, eternallie bleſſed, euen thou o Lord my God.

Of the admirable light of God.

CHAPT. III.

O Light, which old Tobias being blinde did see, when he taught his sonne the way of life. That light, which Isaac (albeit his corporall eies failed him) sawe within him, when outwardly he foretolde to his sonne thinges that weare to come. That inuisible light (I say) that seethe plainely the vnspeakeable depthe of mans harte. That light, which Iacob did see, when he prophesied of future euents to his children, according to that, which thou diddest inwardly dictate vnto him. Beholde (o Lord) darknes doth ouershadowe the face of the bottomlesse depth of my minde, thou art light. Beholde

an

an obscure mist doth ouerwhelme the waters of my harte, thou art the truthe.

O VVorde, by vvhich all thinges weare made, and without which was made nothing. That VVorde, which is before all thinges, and before which, there was nothinge. That VVorde, which gouerneth all thinges, without which all thinges are nothing. That VVorde, which in the beginning hast saied; Let light be made, and it was donne. Say likewise to me, let light be made, and let it be donne, and let me see the light, and knowe whatsoeuer is not light, because without thee darknes will be vnto me as light, and light as darknes. And soe without thy light there is noe veritie; there is nothing els but errour and vanitie: there is confusion, and noe discretiō, there is ignorance,

rance, & noe knowledge; blindenes, and noe seeing: going astray, and noe walking in the right way: deathe, & noe life.

Of the mortalitie of mans nature.

CHAPT. IV

BEholde o Lord, where light is absent, there deathe is present: nay deathe is not there present, because deathe is meerelie nothinge. For by deathe we tende to nothinge, whilst by sinne we feare to doe nothing. And truly o Lord, this iustlie happeneth vnto vs For we receiue according to our actions, whiles (like a flowinge riuer) we runne, and come to nothinge: because without thee, there is made nothing, and we by doing nothing, come to be nothing: For without

without thee we are nothing, by whom all thinges are made, without whom there is made nothing.

O Lord God, thou diuine VVorde, by whom all thinges are made, without whom is made nothing. VVoe is me poore wretche ſoe often blinded and depriued of ſight, for that I want thee, being the true light. VVoe is me poore wretche ſoe oftē wounded, for that I want thee the ſoueraigne ſalue, by which we are cured. VVoe is me poore wretche ſoe often deceiued, for that I want thee, being the truthe by which we are directed. VVoe is me poore wretche ſoe oftē going aſtray, for that I want thee, who art the true way. VVoe is me poore wretche ſoe oftē deade, for that I want thee, who art the life by whom we are reuiued. VVoe is me poore wretche ſoe often brought to nothing, becauſe thou art

the

the diuine VVorde, by whom all thinges are made, and I want thee, without whom nothing is made.

O Lord God, thou diuine VVorde: who art the light, by whom light was made, who art the way, the truth and the life; in whom there is neither darknes, erroure, vanitie, nor death. Thou art the light, without which darknes blindeth vs, thou art the way, without which erroure deceiueth vs, thou art the veritie, without which vanitie allureth and deludeth vs, thou art the life, without which deathe vãquisheth vs. Say the worde o Lord, let light be made, that I may see the light, and eschewe darknes: that I may see the way and shunne erroure; that I may see the veritie, & auoide vanitie; that I may see life & escape deathe.

Enlighten me o Lord & my light: my light and saluation, whom I will feare:

feare: my Lord, whom I will prayſe: my God, whom I will honoure: my Father, whom I will loue; my bride-groome, to whom and for whom onely I will liue. Enlighten me o Lord and my light, enlighten me (I ſay) thy poore blinde ſeruaunt, ſitting in darknes and in the ſhadowe of deathe, and guide my feete into the way of peace, by which I may enter into the place of thy glorious tabernacle, euen into the houſe of God, with wordes of exultation and confeſſion. For true confeſſion is the way, by which we arriue vnto thee the true way, by which we leaue wandering out of the true way, and returne, vnto thee the true way, euen the true way of life.

VVhat it is to become nothing.

CHAPT. V.

I will therfore make knowne and confeſſe my miſerie vnto thee o father Lord of heauen and earthe. Becauſe I am become wretched, and as one turned to nothing, and I knewe it not: becauſe I wanted thee, who art the truthe. My ſinnes wounded me, and I felt it not; becauſe I wanted thee, that art my life. They brought me to nothing, becauſe I wanted thee, who art the VVorde, by whom all thinges are made, without whom nothing is made; Being therfore without thee, I became nothing, becauſe that is nothing, that bringeth vs to nothing. All thinges that weare made, weare made by the VVorde: But howe weare they made?

made? God behelde all thinges he had made, and they weare exceeding good. All thinges therfore that are made, are made by the VVorde, and all thinges that are made by the VVorde are exceeding good. VVhie are they good? Becauſe all thinges are made by the VVorde, and without it is made nothing, for that there is nothing good, which proceedeth not from God the ſupreame good. Contrarie wiſe, that is euill, which containeth in it ſelfe noe good, and this euill is a meere nothing, for that euill is nothing els, but the want of good, euen as blindenes is nothing els, but the wãt of ſight. Euill therefore is a meere nothing, becauſe it is made without the VVorde, without which, there is made nothinge. And that is to be accompted euill, which wanteth that good, by which all thinges whatſoeuer are made. But

thoſe thinges that are not, are not made by him, & cõſequẽtlie they are nothing. This therfore is the cauſe, why thoſe thinges are euill, which are not made, becauſe all thinges, whatſoeuer are made, are made by the VVorde, and all thinges that are made by the VVorde, are good. And ſithẽce all thinges that are made, are made by the VVorde, thoſe thinges, that are euill, are not made by him. It remaineth therefore, that all thinges, that are not made, are not good, becauſe all thinges, that are made, are good; whence it followeth, that thoſe thinges are euill, which are not made, and cõſequentlie are nothing, becauſe without the VVorde there is made nothing. Euill therfore is nothing, becauſe it is not made. VVhat is it then, if it be not made? Surelie nothing els but the priuation, and want of that good, by which good is made.

made. VVherfore to be without the VVorde is euill, which cannot properly be ſaied to be, becauſe without the VVorde there is nothing. But what is it to be ſeparated from the VVorde? If you deſire to knowe this, heare firſt what the VVorde is. The diuine VVorde ſaieth of himſelfe; I am the way, the truthe, and the life. To be ſeparated therfore from the VVorde, is to be without the way, the truthe, and the life, and therfore to be without him, is to be nothing, and conſequently euill, becauſe it is ſeparated from the VVorde, by which all thinges weare made exceeding good. To be ſeparated therfore from the VVorde, by which all thinges weare made, is nothing els, but to ceaſe to be, and returne to nothing, becauſe without the worde there is nothing, wherfore as ofte as

thou doſt ſwarue from that which is good, thou doſt ſeperate thy ſelfe from the VVorde, (which is the true good) and ſoe thou becommeſt nothing, becauſe thou art without the VVorde, without which there is made nothing.

Beholde o Lord thou haſt enlightned me, to the end, I might beholde thee, by which meanes I haue ſeene and knowen my ſelfe: being nowe aſſured, that as often as I haue been ſeperated from thee, I haue become nothing, becauſe I haue forgotten thee the oncly true good, and ſoe by that meanes haue become euill. Poore wretche that I am, howe came it to paſſe, that I did not knowe eare this time, that forſaking thee, I became nothing? But why doe I demaunde that queſtion? For howe coulde I deſire to knowe thee, if I was nothing? VVe knowe full well, that

that euill is nothing, and that which is nothing, hath noe being; that likewiſe which is not good, hath noe being, becauſe it is nothing. If therfore I was nothing, whē I was without thee, I was as nothing, and like vnto an image or idoll, which is nothing: which hath eares and heareth not; noſtrills and ſmelleth not: which hath eies, and ſeeth not: which hath a mouthe, and ſpeaketh not: which hath handes, and handeleth not; which hath feete, and walketh not, and finally hath the forme and ſhape of the members of a man, without the vſe and feeling of them.

Of the miſerable eſtate of the ſoule being in ſinne.

CHAPT. VI.

ASlong therfore as I vvas vvithout thee, I vvas not, for that I vvas nothing, and therfore I vvas blinde, deafe, and vnſenſible, becauſe I did neither diſcerne vvhat vvas good, nor ſhunne that vvhich vvas euill, neither did I feele the greife of the vvoundes vvhich I receiued, nor ſee the darknes, in vvhich I liued: and the reaſon vvas, for that I vvas vvithout thee the true light, enlightning euerie man coming into this vvorlde. They haue vvounded me (alas) and I haue not greiued, they haue violently dravven me, and I haue

I haue not felt it: becauſe I vvas nothing, for that I vvas vvithout life, to vvitt the diuine VVorde, by vvhich vveare made all thinges. For this cauſe o Lord, and my light, mine enimies haue donne to me vvhatſoeuer they vvoulde, yea they haue ſtriken and ſtripped me, they haue defiled and depraued me, they haue vvounded, and killed me, becauſe I departed from thee, and became as nothing vvithout thee. VVoe is me o Lord and my life, vvho haſt made me, vvoe is me my light, vvho haſt directed me. O Lord my God defender of my life, take pittie of me, and raiſe me from deathe, for thou art my hope, my ſtrenght, my force, and my comfort in time of aduerſitie, beholde mine ennimies, & deliuer me.

Let thoſe that hate me, flie before me, and let me liue in thee by thee. For they o Lord behelde me, and

ſeeing

ſeeing me without thee, they haue deſpiſed me. They haue deuided amonge them, the garments of vertues, with which thou hadſt adorned me, they haue made me as it weare theyre highe rode vvay, paſſing to and fro ouer me, and treading me vnder theire feete; they haue defiled thy holy temple, leauing me deſolate, and oppreſſed with greife. I went after them being blinde and naked, and intangled in the ropes of ſinnes: they drewe me rounde about after them from one ſinne into an other, and from one filthines into an other, and I went (as one driuen) before them, hauing not the force to with ſtande them, I was a ſlaue, and ſlauerie was pleaſing vnto me. I was blinde, and blindnes was delightfull vnto me; I was bounde, neither did I abhorre my bandes; I thought ſoure to be ſweete, and ſweete to be ſower.

I was

I was vvretched and in miſerie, and I knevve it not; and the reaſon vvas, becauſe I vvas vvithout the VVorde, vvithout vvhich vvas made nothing, by vvhich all thinges are preſerued, and vvithout vvhich all thinges returne to nothing. For as by him all thinges vveare made, and vvithout him vvas made nothing: euen ſoe by him all thinges are preſerued, that are contained either in heauen, or in earthe, or in the ſea, or in the bottomleſſe dephte. Neither vvoulde one parte ſtick to an other in a ſtone, or in any other thinge created, if they vveare not preſerued by the VVorde, by vvhich all thinges vveare framed. Let me therefore ſtick and adhere to thee o diuine VVorde; for that as often as I haue vvandered vvay from thee, I ſhould haue vvithered avvay in my ſelfe, if thou vvho didſt firſt create me) hadſt not recreated

recreated me. I haue sinned, & thou
hast visited me. I haue fallen, & thou
hast raised me. I haue been ignorant
and thou hast taught me I haue been
blinde, and thou hast enlightned me.

Of the manifolde benefits of almightie God.

CHAPT. VII.

O My God, graũt that I vnvvorthy
vvretche may see, hovve much I
am bounde to loue thee. Graunt that
I may see, hovve I am bounde to
praise thee. Graunt that I may see
hovve much I am bounde to please
thee.

Thunder (o Lord) from above
vvith a greate and stronge voice
into the internall eare of my harte
teache me and saue me, and
vvill praise thee: vvho vvhen
vvas nothing, hast created me
vvho

who, when I was in darknes, hast enlightned me; who, when I was deade, hast raised me; who with all manner of good thinges frō my very youthe, hast fed & refreshed me, nouryshing me with thy greateſt guiftes and graces, being a poore vnprofitable wormе stinking through the abomination of mine iniquities.

Open vnto me o key of Dauid; who openeſt, and noe mā shutteth against him, to whom thou openeſt: who shutteſt, & noe man openeth to him, against whom thou shutteſt: open vnto me the doore of thy light, that I may enter in & see, and knowe, and with my whole hart confesse vnto thee, for that thy mercy towardes me is greate, and thou hast deliuered my soule from the loweſt hell.

O Lord our God, howe wōderfull & worthy to be praised is thy name in the

vvhole vvorlde! VVhat is man o Lord, that thou art mindfull of him, or the ſonne of man, that thou viſiteſt him? O Lord the hope of good men, and theire tovvne of defenſe. O God the life of my ſoule, by which I liue, without which I dy. O light of mine eies, by which I ſee, without which I am blinde. O ioy of mine harte, and comforte of my ſoule, graunt that I may loue thee with all my harte, and with all my minde, and with all the force and ſtrenght that I haue, becauſe thou haſt louod me firſt.

And whence hapneth this vnto me o Creator of heauen and earthe and of the bottomleſſe depthe, who needeſt not my goodes? VVhence hapneth this vnto me, that thou ſhouldeſt in this ſorte loue me? O diuine wiſedome, who openeſt the mouthes of thoſe that are dumbe.

O di-

O diuine VVorde, by which all thinges weare made. Open my mouthe, and giue me wordes of thanksgiuinge, that I may rehearse all the benefitts, which thou hast bestowed vpō me frō the beginning.

Beholde I confesse therefore to haue receiued my being from thee; because thou hast created me, and hast preordained to create me and to nomber me amonge thy creatures from all eternitie, yea from the beginning, and before thou madest any thinge, before thou didst extende the heauens, before the bottomeles depthes had their being, before the worlde was framed, before the mountaines or hills weare founded, before the riuers flowed: before thou didst make any of those thinges, which thou hast made by thy worde, thou didst foresee by the infallible prouidence of

Of the future dignitie of man.

CHAPT. VIII.

VVHen that therfore which is perfect is arriued, that which is partly onely ſhalbe diſanulled. which will bé, when we ſhall be admitted to beholde thy face apparentlie. VVhat will thé hinder vs to be almoſt equall to the Angells? whom thou (o Lord) at that time wilt crowne with a crowne of hope, which is adorned with glorie and renowne: whom thou with vnſpeakeable fauoures wilt grace as thy friends, yea we ſhalbe in all thinges like, and equall to the Angells. Thy truthe doth likewiſe teſtifie the ſame, ſaying; They are equall to the Angells, and are the ſonnes of God.

VVhat

VVhat are they but the ſonnes of God, if they are equall to the Angells? They ſhall without doubt be the ſonnes of God; becauſe the ſonne of man is become the ſonne of God.

Through this cõſideration I durſt boldly affirme, that man is not onely almoſt equall to the Angells, noe nor equall onely, but higher in dignitie and ſurpaſſing the Angells, becauſe man is God and God is man, not an Angell. VVherfore I durſt auouche, that man is the moſt excellent of all creatures: becauſe the VVorde, which in the beginning was God with God; the VVorde, by which God ſayed: let light be made, and light was made, to witt, the Angelicall nature; the VVorde, by which God in the beginning created all thinges, the ſame VVorde hath become fleſhe, and dwelt in vs, & we haue ſeene the glory of it. Loe this is

the glorie, by which I glorie, whensoeuer I glorie, as I ought. Loe this is the ioy, by which I reioyce, whensoeuer I reioyce as I shoulde, euen thou o Lord my God, the life, and onely glorie of my soule.

I cõfesse therfore vnto thee o Lord my God, that thou hast created me, in a manner equall to the Angells, in that thon hast created me capable of reason: for that by meanes of thy diuine VVorde, I am in possibilitie to become equall to the Angells, that by meanes of thy onely begotten VVorde, I may be adopted to be thy sonne o Lord, to be thy sonne I say, by the meanes and merits of thy beloued sonne Iesvs Christ, in whom thou hast beene well pleased, being thy onely sonne, & heire, & our onely Lord and redeemer, enligthner, and comforter, being our aduocate with thee,

thee, and the light of our eies; who is our life, our Sauiour, and our onely hope, who hath loued vs more then himselfe, by whom we haue an assured trust and confidence, and accesse to come to thee, because he hath giuen them power to be the sonnes of God, that beleiue in his name.

I will for euer o Lord praise thy holy name, who by creating me according to thine owne image and likenes, hast made me capable of soe greate glorie, as to be the sonne of God.

The trees, stones, and all thinges els whatsoeuer, that are moued, or growe, in the ayre, or in the sea, or on the earthe haue not this priuiledge & prerogatiue; because thou hast not giuen thē power by meanes of thy VVorde, to be the sonnes of God, for that they are depriued

of reaſon. Becauſe this power doth depende of the reaſon, by which we knowe God. But he hath giuen this power to men, whom he hath created reaſonable according to his owne image and likenes. And I o Lord, like as by thy grace I am a man, ſoe likewiſe by thy grace I am in poſſibilitie to be thy ſonne, which is a prerogatiue which they cannot attaine vnto. VVhence proceedeth this ſoe greate a good vnto me o Lord, the moſt ſoueraigne truthe, and true ſoueraigntie, the originall & beginning of all creatures. VVhat is the cauſe heereof o Lord, that I ſhoulde be able to become thy ſonne, & they cannot? Thou art the cauſe o Lord, who remaineſt for euer, who haſt created aſwell the one as the other. Thou haſt created both men and beaſtes, the ſtones, and the greene graſſe growing on the groũde.

There

There weare not any precedent meritts or precedēt grace becauſe thou haſt created all thinges, being moued therevnto by thy onely goodnes. All creatures before theire creatiō weare equall in merits, for that they weare all voide of merits. VVhat then hath cauſed, thy goodnes to be more liberall towardes me thy creature, whom thou haſt endewed with reaſon, then towardes all others that are voide of the ſame? VVhy am not I like vnto all them, or all they like vnto me, or I alone like vnto them? VVhat merits of mine, what grace or goodnes was there in me to deſerue the ſame? to witt, that thou ſhouldeſt make me capable to be the ſonne of God, which prerogatiue thou haſt graunted to none of them? Be it farr o Lord, from mine imagination, that I ſhoulde thinke this to

proceede from any merits of mine. Thy onely grace and goodnes hath been the cauſe of this, to the end I might be pertaker of the ſweetnes thereof.

I beſeeche thee therefore by that grace, by the which thou haſt created me, that thou wilt giue me grace, to the end I may be gratefull for this grace receiued from thee.

Of Gods omnipotent power.

CHAPT. IX.

THy omnipotent hande (o God) being ſtill one and the ſame hath created Angells in heauē, & wormes on the earthe, not being more excellent in the creation of the firſt, then of

of the later. For as noe other hande coulde create an Angell: ſoe noe other coulde create a worme. As noe other coulde create heauen: ſoe noe other coulde create the leaſt leafe of a tree. As noe other coulde create the body, ſoe noe other coulde cauſe ſoe much as one haire of the heade to be either white, or blacke. But the omnipotent hande of thy maieſtie createth all thinges with a like facilitie. Neither is it more poſſible vnto it to create a worme, then an Angell, nor more impoſſible to inlarge the heauens then a leafe, it is not more eaſie vnto it to make a haire, then a body: nor more harde to lay the foundation of the earthe vpon the waters, then the foundation of the waters vpon the earthe. But all thinges, vvhatſoeuer it vvoulde, it hath made (as it vvoulde) in heauen, and in earthe,

earthe, in the ſea, and in the bottomeles depthes, making me likewiſe amongſt all other thinges, euen as it woulde, coulde, & knewe howe.

Veriely thy hande (o Lord) coulde haue made me a ſtone, or a birde, or a ſerpent, or ſome brute beaſte; knowing full well howe to doe it, yet woulde not, by reaſon of thy great goodnes. The cauſe therefore, why I am not a ſtone, or a tree, or ſome brute beaſte, is, for that thy goodnes hath otherwiſe ordained, neither weare there any precedent merits of mine, that myght claime the ſame.

Of

Of the incomprehenſible prayſe of God.

CHAPT. X.

VVHat hath cauſed thee o Lord to be ſoe good and gratious vnto me, and howe ſhall I be able worthily to prayſe thee? For as thou haſt made me without me according as it hath pleaſed thee, ſoe likewiſe thou art prayſed without me, euen as it pleaſeth thee. Thou o Lord art thine owne prayſe. Let thy workes prayſe thee, o Lord according to the multitude of thy greatenes, albeit thy prayſe be incomprehenſible. It cannot be conceiued in thought, nor expreſſed with wordes, nor perceiued by the hearing, becauſe theſe

are

are transitorie and fleeting, but thy praiſe is eternall and euerlaſting.

The thought hath his beginning & likewiſe his ending, the voyce yeildeth forth a ſounde, and the ſounde ſodainelie paſſeth away, the eare heareth, and the hearing quickly ceaſeth without making any long ſtay: but thy praiſe endureth perpetually.

VVho then can worthily praiſe thee? or what man is able to expreſſe thy praiſe, ſeing thy praiſe is not trāſitorie, but durable for all eternitie?

That man praiſeth thee, that beleiueth thee to be thine owne praiſe. That mā praiſeth thee, that acknowledgeth that he is vnable to expreſſe thy praiſe. In thee o Lord is our praiſe, (who art that praiſe that endureth alwaies) in thee ſhall my ſoule be praiſed.

VVe (o Lord) doe not praiſe thee, but

but thou thy ſelfe praiſeſt thy ſelfe, both by thy ſelfe, and in thy ſelfe, & we likewiſe haue prajſe in thee. Thē haue we true praiſe, whē we receiue praiſe from thee, when the light approueth the light, becauſe thou, that art the true light, giueſt true praiſe. As often therfore as we ſeeke praiſe and commendation from any other ſauing from thee, ſoe often we looſe thy praiſe, becauſe that praiſe paſſeth away, but thine endureth for all eternitie. If we ſeeke tranſitorie praiſe we looſe that which endureth alwaies: If therfore we deſire to obtaine that praiſe which is euerlaſting, let vs not loue that which is tranſitorie and fleeting.

O Lord my God the eternall praiſe, from vvhom proceedeth all praiſe, and vvithout vvhom there is noe praiſe. I am not

not able to prayſe thee without thee; let me poſſeſſe thee, and I will prayſe thee. For what am I (o Lord) of my ſelfe, that I ſhoulde prayſe thee. Verily I am nothing els but duſt, and aſhes, a deade dogge turned into carion, a worme, and meere corruption. VVhat am I (o Lord God moſt powerfull, the breathe and life of euery liuing creature! that I ſhoulde prayſe thee, whoſe dwelling is eternitie.

Shall darknes prayſe the light, or death life. Thou art the light, I am darknes: thou art life, I am deathe. Shall vanitie prayſe veritie? Thou art veritie, and I am a man wholy addicted to vanitie Howe then ſhall I be able (o Lord) to prayſe thee? Shall my miſerie prayſe thee? Shall that which ſtinketh prayſe that which is ſweete? Shall mans mortalitie, (which is to day, and is gone

gone to morrowe) prayſe thee? Shall man preſume to prayſe thee being but rottennes and corruption, and the ſonne of mā, being but a worme? Shall he preſume to prayſe thee, that it begotten, borne, and brought vp in ſinne and iniquitie. Verily thy prayſe doth not ſeeme faire and commendable in the mouthe of him, whoſe life is abominable. Let thy incomprehenſible power therfore (o Lord my God) prayſe thee, let thy boundleſſe wiſedome, and vnſpeakeable goodnes prayſes thee. Let thy ſupereminent clemencie, and ſuperabundant mercie prayſe thee. Let thy euerlaſting vertue and diuinitie prayſe thee. Let thy moſt omnipotent power, and thy ſurpaſſing greate liberalitie and loue (by which thou haſt created vs) prayſe thee o Lord God the verie life of my ſoule.

Of the hope, which we ought to haue in God.

CHAPT. XI.

BVt I o Lord that am thy creature, being placed vnder the ſhadowe of thy winges will put my truſt in thy goodnes, by which thou haſt created me. Permit not that to periſh through my malice, which it hath pleaſed thee to make through thy greate goodnes. Permit not that to periſh through my miſerie, which thou ſtaſt vouchſafed to create through thy ſurpaſſing greate mercy. For what profit is there in my creation, if I ſhall deſcende into corruption?

Haſt thou o God in vaine created all the children of men? Thou o Lord created me, gouerne that which thou

thou haſt created. Deſpiſe not I beſeeche thee the workes of thy hãdes. Thou haſt made me of nothinge; if thou (o Lord) doe not gouerne me, I ſhall againe returne to nothing. For like as, when I was nothing of my ſelfe, thou haſt made me of nothing, ſoe, if thou doe not gouerne me, I ſhall againe of my ſelfe returne to nothing.

Helpe me o Lord, and my life, that I may not periſhe through my wickednes. If thou (o Lord) hadſt not created me, I weare nothing, now (for that thou haſt created me) I am ſomething. If thou doe not gouerne me, I ſhall ceaſe to be ſomething, and returne to nothing. For neither my merits nor any ſpeciall grace in me haue compelled thee to create me, but thy gratious goodnes and mercie. Let the

ſame

ſame loue of thine o Lord my God, which hath heeretofore enforced thee to create me, enforce thee nowe likewiſe to gouerne me For what doth it profit me, that thy charitie hath conſtrained thee to create me, if I periſhe in my miſerie, and thy right hande doe not rule me.

Let this thy clemencie (o Lord my God) enforce thee to ſaue that which is created, which hath enforced thee to create that which was vncreated. Let that charitie cauſe thee to ſaue me, which hath cauſed thee to create me; being it is noe leſſe nowe, then it was then, thou thy ſelfe being that charitie, who art ſtill the ſame.

Thy hande o Lord is not growne ſhort that it cãnot helpe me, neither thy eare become ſhutt, that it cannot heare me; but my ſinnes haue made a diuiſion betweene me, and thee, betweene darknes and light, be-

tweene

tweene the image of death, and life, betweene vanitie and veritie, betweene this life of mine, which changeth as the moone, and that of thine, which is ſtill the ſame.

Of the ſnares of concupiſcence.

CHAPT. XII.

THeſe are the ſhadowes of darknes, with which I am ouerwhelmed in the bottomeles dongeon of this obſcure priſon, in which I lie proſtrate groueling on the grounde, vntill the day appeare, and the ſhadowes be departed, and light be made in the firmament of thy vertue.

Let the voyce of our Lord with power and magnificence pronounce ſaying: Let light be made, and let the darknes be diſperſed, let the drie lande likewiſe appeare, and let the earthe

earthe bring forth greene hearbe, producing the ſeede and good fruite of the iuſtice of thy kingdome.

O Lord my father and God, the life, by which all thinges liue, and without which all thinges are to be accõpted as deade, permit me not to linger in lewde thoughtes, and deliuer me from proude & loftie lookes. Take from me all carnall concupiſcence & ſuffer me not to be of a bold and boaſting minde, but poſſeſſe my harte, that it may alwaies thinke of thee.

Enlighten the eies of mine vnderſtãding that they may ſee thee, and not be exalted in thy preſence, o glorie euerlaſting, but let them thinke humbly, not looking ouer curiouſly on thoſe wonderfull thinges, that are aboue them. Let them looke vppon thoſe thinges, that are on the right hande,

hand, and not vpon thoſe on the left, that are diſpleaſing vnto thee. Let thy eie-lidds likewiſe guide my foote-ſtepps, for that thy eie-lidds looke into the actions and thoughtes of the ſonnes of men.

Breake and bruiſe my vnlawefull luſte with thy ſweetenes, which thou haſt reſerued for thoſe that feare thee, to the end I may with an eternall deſire couet thee; leaſte my internall taſte (being through vanities enticed and deceaued) eſteeme bitter to be ſweete, and ſweete to be bitter, darkenes to be light, and light to be darkenes, that I may eſcape free from ſuche a multitude of ſnares (wherewith all the worlde is repleniſhed) which our ghoſtly ennimie hath placed in the way of this life that we are to walke in, therby to enſnare the ſoules of ſuche as ſinne.

VVhich he that ſaw, it omitted not to tell vs of, ſaying: VVhatſoeuer is in the worlde, is either the cõcupiſcence of the fleſh, or the concupiſcence of the eies, or pride of life. Beholde o Lord my God, the whole worlde is full of the ſnares of concupiſcences, which my ghoſtly ennimies haue prepared to intrappe me in, and who ſhall be able to auoide thẽ? Verily he, frõ whom thou ſhalt take away the concupiſcence of the eies, leaſt the cõcupiſcence of the eies doe entrappe him, and from whom thou ſhalt take away the concupiſcence of the fleſh, leaſt the concupiſcence of the fleſhe entice him, and from whome thou ſhalt take away a bolde and boaſting minde, leaſt pride of life doe craftely deceaue him. O howe happie is he, to whome thou ſhalt afforde this fauoure, becauſe ſuch a one ſhall paſſe without dãger.

VVher-

VVherfore I beſeeche thee for thine owne ſake (o my Reedeemer) that thou wilt helpe me, that I may not fall in the ſight of mine aduerſaries, being taken in the ſnares, which they haue prepared to entrap my feete, therby to ouerthrowe my ſoule: but deliuer me (o ſtrength of my ſaluation) leaſt thine ennimies, which hate thee, haue me in derriſion.

Ariſe o Lord my God, (thou that art my fortitude) and let thine ennimies be diſperſed; let thoſe that hate thee, fly before thee, yea like as waxe melteth away before the face of the fire euen ſoe let ſinners conſume in thy ſight: But let me remaine ſafe, being hidden in the ſecret place of thy preſence, where abounding with all good thinges, I may reioyce in the companie of thy children. Liſten o Lord God vnto the crie of thy children (who art a father to the father-

leſſe, and a mother to ſuche as are in diſtreſſe) and ſtretch forthe thy winges, that we may flie vnder them from the face of our aduerſarie, o tower of the fortreſſe of Iſrael, who wilt neither ſlumber nor ſleepe in garding and defending Iſrael, for that the ennimie dóth neither ſlumber nor ſleepe, that oppoſeth Iſrael.

Of the miſeries of man, and the manifolde beneſits of almighty God.

CHAPT. XIII.

O Light, not ſeene by any other light, o brightnes, not beheld by any other brightnes; That light that darkneth all other light, that brightnes, that maketh dimme all externall brightnes.

O light

O light from which all light is deriued, o brightnes, from which all brightnes doth proceede; that brightnes, in compariſon of which all brightnes is but dimnes, all light but darknes. That light, in whoſe preſence, all dimnes is turned into brightnes, all darknes into light.

O ſupreme light, by noe cloude enclouded, by noe miſt diminiſhed, by noe darknes darkned, by noe obſtacle encloſed, by noe ſhadowe ſeuered and deuided.

O light, which enlightneſt all thinges wholy, togeather, ſeuerally and for euer, let me be abſorpt by thee into the bottomleſſe depth of thy brightnes, that on euerie ſide I may ſee thee in thee, and me in thee, and all thinges vnder thee.

Forſake me not (o Lord I beſeeche thee) leaſt the darknes of my ignorance and ſinne increaſe. Verilie

without thee all thinges are darknes, and ſinne vnto me, becauſe nothing is good without thee the true, ſole, and ſoueraigne good. I confeſſe and acknowledge o Lord my God, that where ſoeuer I am without thee it fareth not well with me, neither without nor within me, becauſe without thee (o my God) I eſteeme plentie to be pouertie. I ſhall then be content and not before, to wit when thy glorie ſhall appeare. Giue me grace likewiſe o Lord, who art my onely felicitie that I may confeſſe my miſerie vnto thee; I confeſſe therefore, that aſſonge as the multiplicitie of temporall affaires did diſperſe and deuide me (following my ſenſualitie) from one thinge into many, to wit from the ſupreame and onely good that is frō the vnitie of thy goodnes; ſoe longe I had painefull plentie and plentifull pouertie, pourſuing many thinges,

thinges, and finding content in none, for that I founde not thee, with in me, the aſſured, ſingular, inſeparable and ſole good, which hauing nowe gotten, I am noe more ſubiect to neede, which hauing obtained I am nowe noe more payned and greiued, which hauing nowe in poſſeſſion, my whole deſire is ſatisfied.

This is a miſerie (me thinke) aboue other miſeries to be lamented to ſee howe my miſerable ſoule doth forſake & abandon thee, in whoſe company ſhee is alwaies riche & gladde, & adhereth to the worlde, with whō ſhee is alwaies poore and ſadde. The worlde crieth vnto vs ſaying, I fade, and thou (o Lord) calleſt vnto vs, ſaying, I feede; and yet notwithſtanding ſuche is my peruerſe miſerie, that it maketh choice rather to followe him that fadeth, then him that feedeth me.

This is my infirmitie and diſeaſe. Cure the ſame o Phiſition of our ſoules, to the end I may with my whole harte acknowledge vnto thee (o Sauiour of my ſoule) the manifold benefits, with which thou haſt nouriſhed me from my tender youth, vntill theſe my old and laſt decrepit yeares.

For thine owne ſake (o Lord) I beſeeche thee not to forſake me: when I was nothing, thou haſt created me, when I was cõſumed through ſinne, thou haſt redeemed me, when I was paſt recouerie, & deade through mine iniquitie, thou haſt come downe from heauen vnto me, taking vpon thee my mortalitie, thou I ſay being a king and Lord ſoe puiſſant haſt deſcended from heauen vnto thy ſlaue, and ſeruant, rendring thy ſelfe captiue to reſerue him a liue, yea thou

thou thy ſelfe haſt died, and by dying haſt ouercome deathe, to the end thou mighteſt reſtore me to life, exalting me to my former dignitie, by debaſing thy ſelfe to ſoe greate pouerty. VVhen I was vtterly vndonne, being gone aſtray, and ſolde to ſinne, thou haſt come into the worlde for my redemption, and haſt loued me ſoe dearely, as that thou haſt giuen thyne owne blood for a ranſome for me: thou haſt loued me (o Lord) more then thy ſelfe, in that thou haſt vouchſafed to die for me.

Thou haſt therfor in this maruailous manner, and with ſoe deare a price recalled me from baniſhement, redeemed me from ſeruitude, deliuered me from puniſhment, named me after thine owne name, ſigned me with thine owne blood, to the end I might alwaies carrie

carrie about me a memoriall of thee, neuer ſuffering it to departe from my harte who to redeeme me didſt not departe from the croſſe.

VVith the ſame ſacred oyle with which thou weart annointed thou haſt annointed me in baptiſme, to the end that from thy name (Chriſt) I might be called a Chriſtian.

Beholde thou haſt written me in thy handes, that thou maieſt ſtill be mindfull of me, yet with this Prouiſo, that I be likewiſe ſtill mindfull of thee. Thus therefore, and after an vnſpeakeable manner hath thy grace and mercy alwaies preuented me.

Thou haſt likewiſe (o my deliuerer) deliuered me many times from many and maruelous mighty dangers. VVhen I haue gone out of the way thou haſt directed me when I haue been ignorant, thou haſt inſtructed me, whē I haue ſinned, thou haſt cor-

corrected me; when I haue been ſorrowfull thou haſt gladded me; whē I haue been in deſpaire, thou haſt cōforted me; when I haue fallen thou haſt rayſed me; when I haue ſtoode, thou haſt vpheld me; when I haue trauailed, thou haſt conducted me; when I haue arriued, thou haſt entertained me; whē I haue ſlept, thou haſt guarded me; when I haue called, thou haſt heard me.

Howe God doth continuallie looke into the actions and intentions of men.

CHAPT. XIV.

THeſe, and many other benefits thou haſt beſtowed vpon me: (o God the life of my ſoule) of which to ſpeake, thinke and thanke, thee, it ought at all times to be a thinge ſweete

ſweete and pleaſing vnto me, to the end that, with all my harte, and with all my ſoule, and with all my minde, and with all my ſtrength, and with all the powers of my ſoule and bodie I might alwaies praiſe and loue thee for all the benefits, which I haue receiued from thee, (o Lord my God) who art the bleſſed ſweetnes of thoſe that delight in thee.

Howe be it thy eies doe ſee the manyfolde imperfections that are in me. Thy eies I ſay, are more ſhining then the ſunne, ſeeing on euerie ſide all the wayes of men (yea penetratinge the bottome of the bottomeleſſe depthe) ſoe that in all places, and perpetuallie they doe beholde thoſe that liue well, and thoſe that liue wickedly. For ſithence thou doſt gouerne all thinges, filling eache one of them, being at all times, and in all places wholie

preſent,

preſent, taking care likewiſe of all thinges, which thou haſt created; (becauſe thou doſt hate none of thoſe thinges which thou haſt framed) thou doſt cõſider all my foote-ſtepps and paths ſoe narrowelie, watching night and day ouer my cuſtodie, marking all my waies ſoe diligently, and looking vppon me perpetuallie, euen as if thou weare forgetfull of all other creatures contained in heauen or earth, & hadſt care of noe other ſauing of me onely.

Thy eie-ſight likewiſe is neither augmented by looking vppon one thinge onely (it being immutable) neither is it diminiſhed by beholding diuerſe thinges and innumerable. Becauſe thou doſt ſee many thinges at once (albeit different one from an other) as plainely and perfectly, as if thou didſt looke but vppon one onelie. Thou therfore

doſt beholde all thinges at once, after the ſame manner as if thou didſt beholde but one onely, and all thinges ſeuerallie as if they weare but one onely; that is, without diuiſion, variation, or diminiſhing.

VVhence it followeth, that thou being alwaies one at all times, doſt without time beholde me wholy at once, and continuallie, euen as if thou hadſt no other thing to thinke vppon, guarding and protecting me in that manner, as if thou weare mindfull of me onely, and forgetfull of all others. Becauſe thou art alwaies preſent, and ready to come vnto me, as often as I am ready to enterraine thee.

VVhither ſoeuer I goe, thou (o Lord) doſt not forſake me, vnleſſe I firſt forſake thee, and wherſoeuer I am,

am, thou art there with me becauſe thou art euerie where, to the end that whither ſoeuer I goe, I might finde thee, by whome I am preſerued in my being, leaſt I ſhould periſhe without thee, for that without thee, I ſhould preſently returne to nothing.

Verily I confeſſe that what thinge or thinges ſoeuer I vndertake to doe I am to doe it in thy ſight, and that which I vndertake to doe whatſoeuer it be, thou doſt beholde more plainely, then I which am to doe it: becauſe thou art preſent with me at the doing of euerie thinge, continuallie marking all my thoughtes, intentions, delightes, and actions.

The deſires and imaginations of my minde, whatſoeuer they be, are at all times knowen and apparant vnto thee. Thou o Lord knoweſt frō

whence the ſpirit or ſoule of man proceedeth, where it abideth, and whither it goeth, for that thou art he that doth ſearche into the ſoules of all men, who knoweſt beſt (being the internall iudge) whether the roote, that bringeth forthe faire leaues, be ſweete or ſower, looking likewiſe narrowlie into the verie pithe or harte of the roote: neither doſt thou looke into the intention onely, but goeſt further, and by the infallible truthe of thy light doſt gather, nomber, ſee, and ſeeke out the innermoſt pithe of the roote therof, to the end thou maieſt render to euerie man, not onely according to his workes, and intention, but alſo according to the internall harte of the roote, which is hidden, from whence the intention of him that worketh hath his beginninge.

Thou o Lord doſt beholde, the care

eares doe heare, and thy eies doe ſee and conſider what mine intention is, when I vndertake any thinge whatſoeuer I haue in my imaginatiō, & in whatſoeuer I doe take delectation, thou I ſay doſt marke, conſider, note, and write the ſame in thy booke, be it good or euill that at the day of iudgment, (when theſe thy bookes ſhalbe opened, and men are to be iudged according to the thinges in them contained) that which is good may by thee be rewarded, and that which is euill, puniſhed.

This is that, peraduenture, whereof thou haſt forewarned vs ſaying: I will conſider the thinges, that laſtly will happen vnto thē. And that likewiſe (o Lord) which is written of thee. He conſidereth the end of euerie man: for that in all our doinges, thou doſt more narrowely marke

the end and ſcope of the intention, for which they are donne, then the meere art of him that doth them.

Now when I põder this diligently in my minde (o Lord my God who art terrible to beholde, and of inuincible fortitude) I cannot but be marualouſlie affraied and aſhamed, conſidering the great neceſſ tie we haue to liue iuſtly and vprightly, we being to doe all our actions in the ſight of him that is to be our iudge, who ſeeth all thinges apparentlie.

That man vvithout the aſiſtance of Gods grace, is able to doe nothing of himſelfe.

CHAPT. XV.

O God moſt powerfull and potent ouer the ſpirits or ſoules of all fleſh, whoſe eies behold all the waies of

of the children of Adam, from the day of their birthe, vntill the day of their death, to the end, thou maieſt render to euery man, according to his actions be they good or euill, teache me (I beſeeche thee) howe to confeſſe vnto thee my pouertie; becauſe I haue heeretofore vaunted that I was riche & needed nothing, not knowinge that I was poore, blinde, naked, wretched, and in miſery, for that I thought my ſelfe to be ſomething when I was nothing. I ſaied with my ſelfe, I ſhall become a wiſe man, and I became a foole. I thought my ſelfe to be prudent and diſcreete, & I was deceiued, for that I nowe perceiue that it is a guift gratis by thee giuen, without whō we can doe nothing, becauſe, vnleſſe thou o Lord guarde the citty, he watcheth but in vaine, that guardeth the ſame.

Thus (o Lord) by leauing me, and prouing me, thou haſt taught me to know my ſelfe, not in reſpect of thee, that thou mightſt know me, but in reſpect of me, that I might knowe my ſelfe, becauſe (as I haue already ſaied) I thought my ſelfe to be ſomething of my ſelfe, and ſufficient of my ſelfe; neither did I perceiue that it was thou that didſt gouerne me, vntill thou didſt for a while forſake me, whervppon I forthwith fell, by which I did ſee and knowe, that it was thou that didſt gouerne me, and that my fall hapned throughe mine owne faulte, and my ariſing againe to grace, by the meanes onely of thy grace.

Thou haſt opened mine eies (o diuine light) thou haſt awakened and enlightned me, ſoe that nowe I ſee that mans life is a temptation vppon earth; neither hath fraile fleſh, or

any

any mortall man liuing iuſt occaſion to glorie of himſelfe before thee, or to preſume of his iuſtification, ſithence all the good we haue, be it little or greate proceedeth wholy and freely from thee, neither can we attribute any thing iuſtly to our ſelues, ſauing onely our iniquitie.

VVherof then ſhall any mortall man glorie? ſhall he glorie of his iniquitie? This is not glorie, but meere miſerie. Shall he therfore glorie of his goodnes? ſhall he glorie of that which is an others? becauſe all goodnes and glorie is thine o Lord, and belongeth to thee. He therfore, that vſurpeth that glorie to himſelfe that is due to thee, is a thiefe and a robber, and like vnto the diuell, who deſired to bereaue thee of thy glorie. For he that deſireth to be prayſed in reſpect of the

guift which thou haſt giuen him, and doth not ſeeke thy glory therein, but his owne; albeit in reſpect of thy guift he be praiſed of men, yet by thee he is thought worthy of blame, for that with that guift which thou haſt giuen him, he hath not ſought thy glory, but his owne. But he that is praiſed of men being by thee thought worthy of blame, will not be defended by men, when thou ſhalt iudge him, nor freede by them, when thou ſhalt condemne him.

Thou therfore o Lord who didſt forme me in my mothers wombe permitt me not to fall into that reproachfull infamy, as to be vpbraieded as one that woulde bereaue thee of thy glory. To thee is due all glorie who art the author of all goodnes, but to vs, ſhame and miſery, who according to our deſerts are worthy of all wretchednes, weare it not that thou

thou doſt take pitty vpon vs.

Thou o Lord, art pittifull indeede, full of compaſſion towardes all men, & hating nothing of thoſe thinges, which thou haſt made, beſtowing vpon vs many benefits, & enriching vs with thy greateſt guifts: becauſe thou doſt fauour thoſe that are friendleſſe, making them to abounde with the riches of thy goodnes.

Beholde now o Lord, we are thy poore diſtreſſed children, we are thy little flock, open thy gates vnto vs, to the end, that thoſe that are poore may feede and be filled aboundantly, and thoſe that ſeeke thee, may praiſe thee eternallie.

I knowe o Lord and confeſſe, (becauſe thou haſt inſtructed me) that they onely that acknowledge themſelues to be poore and needy, & confeſſe vnto thee their pouerty, ſhalbe enriched by thee, in ſoe much,

that they that imagine themſelues riche (being indeede poore and needie) are not to expect any ſpirituall guift, or grace from thee.

VVherfore o Lord my God, I doe acknowledge and confeſſe vnto thee my pouertie, rendring vnto thee all glorie, (all being thine and due vnto thee) becauſe all the good that is donne by me, proceedeth wholy from thee.

I confeſſe o Lord, (like as thou haſt taught me) that I am nothing els, but meere vanitie, the ſhadowe of deathe, a darke bottomeleſſe dungeon, a voide and vnprofitable plot of grounde, bringing forth nothinge without thy bleſſing, the naturall fruit thereof being confuſion, ſinne, and eternall death and damnation. All the good that euer I had heretofore, I had it from thee, all the

the good I haue likewiſe at this preſent, is wholy thine, and proceedeth from the handes of thy liberalitie.

VVhen I haue ſtoode vpright, it hath been by thy aſſiſtance, when I haue fallen, it hath been through mine owne negligence: when I was fallen likewiſe, I ſhoulde for euer haue remained in the mire if thou hadſt not raiſed me: and being blind, I ſhoulde for euer, haue beene blind if thou hadſt not enlightned me. VVhen I was fallen I ſhould neuer haue riſen, if thou hadſt not with thy hand rayſed me; yea after thou haſt rayſed me, I ſhoulde haue fallen againe immediately, if thou hadſt not vphelde me. I ſhoulde likewiſe haue periſhed many times, and been vtterlie vndonne, if thou hadſt not gouerned me.

Thus o Lord, and in this manner

hath thy grace and mercy preuented me from time to time & continually, deliuering me from all misshapps, that might haue befallen me, preseruing me from perills that are past, deliuering me out of those that are present, and strengthning me against those that are to come: cutting in sunder before me the snares of sinne, remouing likewise all causes and occasiõs of the same; for if thou hadst not afforded me this fauoure, I shoulde haue committed all sortes of sinnes whatsoeuer. Because I knowe (o Lord) that there is noe sinne committed by one man, which an other coulde not likewise doe the same, if mans Creator, by whom he was made, did not assist him.

Thou therfore hast caused and cõmaunded me to abstaine from iniquity, giuing me thy grace, that I might belieue in thee. For thou o Lord

Lord didſt direct me to doe that which was to thy glory, and mine owne ſaluation, giuing me grace and vnderſtanding, that I might auoide adulterie, or all other ſinne.

Of the diuell, and his manifolde temptations.

CHAPT. XVI.

THe tempter was abſent, & thou haſt been the cauſe that he was abſent; time and place haue been wãting, & this hath happned through thy fatherly diſpoſitiõ. The tempter was preſent, hauing opportunitie of place and time, but thou haſt kept me from conſenting vnto him. The tempter came to tempte me in his owne deformed and ougly forme; and thou haſt giuen me courage to contemne him. The tempter came

came as an armed ſouldier with greate puiſſançe and power, and thou haſt fortified me, and enfeebled him, to the end, he might not vanquiſhe me. The tempter came being tranſformed into an Angell of light, and to the end he might not deceiue me, thou haſt rebuked him, and giuen me light that I might knowe him.

This is that feirce and fiery Dragon, the old ſerpent, which is commonly called the Diuell and Satan, hauing ſeuen heades and ten hornes, whom thou haſt created to be deluded in the wide and ſpatious ſea of this tempeſtuous worlde, in which there are infinite multitudes of creatures that creepe, and of beaſtes both ſmall and greate, (that is diuerſe ſortes of diuells) who day and night doe nothing els but range about ſeeking whom they may deuoure,

uoure, if thou deliuer vs not from theire power.

This is that old Dragon, who in Paradiſe had his beginning, who with his taile caſteth downe to the grounde the thirde parte of the ſtarrs of heauen, who poiſonneth the waters of the world with his venime, that mē may dy by drinking of them, who trampleth vpon golde, as if it weare durte, or mire, hauing a confidence that the riuer Iordan (that is righteous, & religious men) will flowe likewiſe into his mouthe being of that wonderfull ſtrength & power, as that he feareth noe man whatſoeuer.

And who then ſhall defende vs from his biting and ſtinging? VVho but thee o Lord can keepe vs from being deuoured by him, who haſt broken the heades of the greate Dragon?

Stretche

Stretche forthe o Lord (we beſeeche thee, the winges of thy mercy ouer vs, that we may flie vnder them from the face of this Dragon, that doth perſecute vs, and ſaue vs from his hornes with the ſhielde of thy defence. Becauſe the onely thing that he doth and hath alwaies deſired, is to deuoure the ſoules, which thou haſt created.

VVherfore (o Lord our God) we cry to thee, beſeeching thee to deliuer vs from our dayly aduerſarie, who whether we ſleepe or wake, eate or drinke, or whatſoeuer we doe els, ceaſeth not by all meanes, day and night, by his deceiptes and cunning deuiſes, ſometimes openly, ſometimes ſecretly to ſhoot his poiſoned arrowes at vs, that he may kill and murther our ſoules.

And

And yet o Lord, behold out madnes, for that albeit we ſee this Dragon comminge againſt vs with open mouthe, readie to deuoure vs, yet we ſleepe, and play the wantons laſciuiouſlie in our laſines, as if we weare ſecure in his preſence, that deſireth nothing els, but to deſtroy vs. Our ennimie alvvaies watcheth without ſleepe, that he may ſlay our ſoules, and we will not awake from ſleepe, that we may ſaue our ſelues.

Beholde he hath laied infinite ſnares before our feete, and hath filled all our waies with many pitfalls and ginnes, therby to entrappe our ſoules. And who ſhalbe able to eſcape them? He hath laied ſnares in riches, he hath laied ſnares in pouertie, he hath laied ſnares in meate, in drinke, in recreation, in ſleepe, and

and in watching: he hath laied ſnares in our wordes, and in our workes, & in all our waies.

VVherfore we beſeeche thee o Lord to deliuer vs, from the ſnares of theſe Hunts-men, & from ſharpe and bitter wordes; that we may confeſſe vnto thee ſaying: Bleſſed be our Lord, who hath not giuen vs as a prey vnto theire teethe. Our ſoule is eſcaped, euen as a ſparrowe out of the ſnare of the fouler. The ſnare is broken, and we are deliuered.

That God is the light of the iuſt.

CHAPT. XVII.

ENlighten mine eies, o my Lord & my light, that I may ſee light, and walke in thy light, and eſcape from falling into his ſnares. For who is able to eſcape thoſe his manifolde

ſnares.

ſnares, vnleſſe he ſee them? And who is able to ſee them, if thou with thy light doe not enlighten him? Becauſe he (being the father of darknes) doth hide his ſnares in darknes, that all thoſe may be taken in them that are in darknes: to witt the children of darknes, who are depriued of thy light, in which whoſoeuer walketh ſhall not feare. Becauſe whoſoeuer walketh in the day time, ſtumbleth not, but he that walketh in the night ſeaſon, falleth, and hurteth himſelfe, becauſe the light is not in him.

Thou (o Lord) art the light, thou art the light of the children of light, thou art the day, that knoweth noe ſunn-ſetting, in which thy children doe walke without ſtumbling, and without which all they that walke, are in darknes, for that they want thee, the light of the worlde, to direct them.

Beholde

Beholde we dayly ſee, that the farther of any one is from thee the true light, the more he is ouerwhelmed with the darknes of ſinne, and the more he is in darknes, the leſſe he ſeeth the ſnares, that are ſett in his way, and conſequentlie knoweth them the leſſe, by which meanes he is drawen, and falleth more frequentlie into them, and yet knoweth not that he is fallen, which is a thing, that aboue others ſhoulde cauſe vs to deteſt ſinne. For he that knoweth not that he is fallen, is by ſo muche the leſſe carefull to ariſe, by howe much the more he thinketh himſelfe to ſtande.

Nowe therfore o Lord my God, who art the light of my minde, enlighten mine eies, that I may ſee, and knowe, to the end I may not fall in the ſight of mine aduerſaries. For

our

our aduerſarie the Diuell laboureth vttetly to deſtroy vs , whom we deſire, thou wilt cauſe to be conſumed before our face , euen as waxe is conſumed before the face of the fire.

Becauſe he (o Lord) is the firſt and laſt robber, who conſpired to bereaue thee of thy glory : who being ſwollen and puffed vp with pride, burſt & fell on his face, whom thou haſt throwne downe headlong from thy holy hill, and from amidſt thoſe fiery ſtones, amongſt which he walked.

And nowe o Lord my God, & my life, ſince the time he hath fallen, he ceaſeth not to perſecute thy childrē. And through the hatred he hath againſt thee, (o king of infinite puiſsāce) he deſireth to deſtroy this creature of thine, whom thy omnipotent goodnes

goodnes hath created according to thine owne image, to poſſeſſe that glory, which he hath loſt by his pride and inſolencie.

But thou o Lord (that art our force and fortreſſe) bruiſe and cruſhe him in peeces, that he may not deuoure vs thy lambes: and enlighten vs with thy grace, that we may ſee the ſnares which he hath laied to entrappe vs, and may eſcape to thee o ioy of Iſrael.

All theſe thinges thou knoweſt (o Lord) better then we, who knoweſt his enmitie and deſpite againſt vs, & his obdurate obſtinacie. Neither doe I ſay this, as one that woulde informe thee, (for that thou ſeeſt all thinges, ſoe that our leaſt thoughtes are not hidden from thee) but before the feete of thy maieſtie, (o eternall Iudge) I complaine againſt mine aduerſarie, to the end, thou maieſt damne

damne him, and ſaue vs thy children, whoſe force doth depende of thee.

Verily this mine aduerſarie (o Lord) is wily, turning and winding diuers waies, ſoe that the wilines of his waies and the forme of his countenance is very hardly knowne, vnleſſe thou illuminate our vnderſtanding. For ſometimes he is heere, ſometimes there, ſometimes he transformeth himſelfe into a lambe, ſometimes into a wolfe, ſometimes into darknes, ſometimes into light, vſing diuerſitie of temptations, according to qualities, places, & times, and according to the variation of thinges.

For to deceiue thoſe that are ſad, he ſeemeth to be ſad, to mocke thoſe that are merrie, he maketh, as if he weare merrie: to delude ſpirituall men, he changeth himſelfe into an Angell of light; to ſubdue thoſe that

be feirce, he becõmeth milde like a lambe; & to deuoure thoſe that are milde he becõmeth feirce like a wolfe.

All theſe temptations he putteth in practice, according to the likelikoode he hath, that they will take effect, to the end he may terrifie ſome with feare by night, others with the arrowe that flyeth by day others with ghoſts & gaſtly viſiõs walking in darknes, others through feare of inuaſions, others with diabolicall temptations that happen at noone-day.

VVho then is able to knowe theſe thinges, & to finde out his fallacies? VVho is able to deſcribe the forme of his attire, and the hideous order of his teethe?

Behold he hideth his arrowes in the quiuer, and coueteth his ſnares vnder the forme of light, in ſoe much that it is a thing almoſt impoſ-

ſible

ſible to perceiue them, vnleſſe we receiue light from thee o Lord (who art our hope) by which we may ſee all thinges.

Neither doth he hide his ſubtile ſnares in the workes of the fleſhe onely, which are eaſiely perceiued, nor in vices onely, but alſoe in Religious actes themſelues, making vices to ſeeme to be vertues, & changing himſelfe into an Angell of light.

Theſe and many other abominable enterpriſes doth this ſonne of Belial, Satã the diuel endeuoure to practice againſt vs, lying in waite ſometimes like a Liõ, ſometimes like a Dragon, openly & ſecretly, within and without, by day and by night to bereaue vs of our ſoules. But thou o Lord who ſaueſt thoſe that truſte in thee, deliuer vs from him we beſeeche thee; that he may grieue to ſee vs deliuered, and thou (for the ſame)

mayeſt by vs be prayſed, o Lord our God.

A further acknowledging of the beneſits of God.

CHAPT. XVIII.

I Therfore the ſonne of thy hande-mayde, hauing already committed and commended my ſelfe into the hands of thy mercie, will nowe with my whole harte confeſſe vnto thee (o Lord my deliuerer) and call to minde all the benefits, which thou haſt beſtowed vpon me, during my whole life, euen from mine infancie. Becauſe I knowe that ingratitude doth very much diſpleaſe thee, being the roote of all ſpirituall euill, and a winde that doth blaſte and burne vp whatſoeuer is good, hindering the fountaine of thy diuine goodnes from

from flowing into vs: by meanes whereof our euill actions that weare forgiuen and forgotten, are againe remembred, and our good workes become deade, and are noe more obtained.

VVherefore o Lord my deliuerer, I will giue thee thankes, leaſt I be founde to be vngratefull vnto thee, for that thou haſt deliuered me.

As often as that infernall Dragon hath ſwallowed me downe thou (o Lord) haſt drawen me violently out of his mouthe? As often as I haue ſinned, and he was ready to deuoure me, thou (o Lord my God) haſt preſerued me. VVhen I offended thee by breaking thy commaundements, he ſtoode readie to hale me away to hell, if thou hadſt not hindered him. I did offend thee, and thou didſt defende me. I did not reſpect thee, yet thou didſt protect me. I departed

from thee, ſeeking to ioyne my ſelfe to mine aduerſarie, and thou didſt affright, him, to the end he ſhoulde not entertaine me.

Theſe benefits (o Lord my God) thou didſt beſtowe vpon me, and I knewe it not. Truly thou haſt diuers times dealt in this mercifull manner with me, deliuering me out of the iawes of the Diuell, ſnatching me out of the mouthe of the Lion, yea thou haſt often times ſaued me, from falling into the pitt of eternall damnation, I little thinking whither I was going. Verily I haue deſcended to the very gates, and thou haſt kept me from entring in. I drewe nigh to the dores of death, and by meanes of thee, they haue not been ſhutt vpon me.

Thou haſt deliuered me many times o my Sauiour from corporall deathe after the like manner. VVhen greuious

greuious ſickneſſes did afflict me, when diuers dangers did affright me, thou o Lord didſt ſtill aſſiſt, & mercifullie ſaue me, deliuering me both by ſea and lande from fire & ſworde and from all aduerſitie.

Thou truly o Lord didſt knowe full well, that if then I had chanced to dye, my ſoule had gone to hell, and I ſhoulde haue been damned euerlaſtinglie. But thy mercy and grace (o Lord my God) hath preuented me, ſauing me from the death both of ſoule and body.

Theſe and many other benefits thou haſt beſtowed vpon me, and I was blinde and did not perceiue it, vntill thou didſt enlighten me

Nowe therefore o Lord my God the light of my ſoule, my life by which I liue, the light of mine eies, by which I ſee: beholde thou haſt

enlightned me,& I doe knowe thee; becauſe I doe liue by thee,for which I doe hartely thanke thee, offering thee prayſes according to my poore abilitie, although they are ſmall and of little value, and nothing anſwerable to the manifolde benefitts which I haue receiued from thee. Becauſe thou art my onely God, my kinde Creator: who loueſt our ſoules, and hateſt nothing that thou haſt made.

Beholde I(o Lord) the chiefe of all thoſe ſinners, that thou haſt ſaued, will confeſſe and acknowledge the manifolde benefits which I haue receiued from thee, to the end I may ſtirre vp others to doe the like, and be a witnes of thy wõderfull mercy: becauſe thou haſt deliuered me from the loweſt hell, not once, or twice, or thrice onely, but an hundred, yea a thouſande times. I alwaies went on towardes

towardes hell, and thou didſt bring me back againe cõtinuallie, ſoe that, if thou wouldeſt, thou mighteſt a thouſand times haue iuſtly damned me. Yet thou wouldeſt not, becauſe thou doſt loue our ſoules, & in hope that we will amend & doe pennãce, thou doſt as it weare winke at our wickednes, o Lord our God of much mercy in all thy wayes.

Nowe therfore, o Lord my God, I doe ſee and perceiue theſe thinges, by meanes of the light, which thou haſt giuen me, and my ſoule doth as it weare faint by thinking of thy maruailous greate mercy towardes me; for that thou haſt deliuered my ſoule from the deepeſt hell, and haſt reſtored me to life. I was wholie deade, and thou haſt wholie rayſed me.

VVherfore ſithẽce that my whole life doth depende wholy of thee,

I doe wholy offer my we hole ſelfe vnto thee: Let my whole ſpirit, my whole harte, my whole body, yea my whole life liue to thee my ſweete life; becauſe thou haſt wholy deliuered me, that thou mightſt wholy poſſeſſe me, thou haſt wholy ſaued me, that thou mightſt wholy haue me.

Let me therfore loue thee o Lord, my ſtrength, let me loue thee my vnſpeakeable ioy and ſolace: and let my whole life, (which was deade through my miſery & is raiſed againe through thy mercy) be eſteemed frō hence forthe not mine, but thine, who art a milde, and mercifull God, and of much mercy, towardes all thoſe that loue thy holy name.

VVherfore o Lord my God, who doſt ſanctifie me, thou in thy lawe haſt commaunded, that I ſhoulde loue

loue thee with all my harte, with all my ſoule, with all my minde, with all the ſtrength and forces of my body, and with all the internall affections of my minde; ech hower and moment, in which I enioy the benefit of thy mercy, becauſe I ſhoulde continuallie periſhe, if thou didſt not continuallie gouerne me; I ſhoulde continuallie dye, if thou didſt not continuallie receiue me, ſoe that euery moment thou doſt obliege me vnto thee, by beſtowing euery moment many benefits vpon me.

As therfore there is noe hower or minute, in which I doe not receiue ſome benefitt or other from thee: ſoe there ought to be noe moment, in which I haue not thee before mine eies, and in my memorie; and in which I doe not with

with all my ſtrength loue thee.

But this is a thing that ſurpaſſeth my abilitie, vnleſſe thou of thy liberalitie beſtowe it vpon me. From whom euery good and perfect guift hath his beginning, deſcending from the Father of lightes: with whom there is noe mutation, or ſhadowe of alteration.

Verily this prerogatiue of louing thee, proceedeth not from the deſire or endeuoure of any mortall man, but is giuē to him, on whom it pleaſeth thee to take compaſſion. This guift is thine o Lord, who art the giuer of all good. Thou cōmaundeſt that we ſhoulde loue thee, graunt vs grace to doe that which thou doſt commaunde, and commaunde whatſoeuer it ſhall pleaſe thee.

O

Of the vehemencie of loue or charitie.

CHAPT. XIX.

O My God I doe loue thee, deſiring to loue thee more & more continuallie, becauſe thou art indeede more ſweete then any honie, more nouriſhing then any milke, more bright then any light VVherefore thou art to me more deare, then golde, or ſiluer or any pretious ſtone whatſoeuer; For whatſoeuer I did whilſt I liued in the worlde did but diſpleaſe me, in reſpect of thy ſweetenes, and the beauty of thy beloued houſe.

O fire, that doſt alwaies burne, & art neuer extinguiſhed; O loue that art alwaies hoate, and neuer groweſt

colde, inflame me with the fire of thy loue. Let me I say be sett on fire by thee, to the end, I may wholy loue thee. For he that loueth any thing besides thee, which he loueth not for thee, loueth thee by that meanes with lesse vehemencie.

I will loue thee o Lord, because thou hast loued me first. But howe shall I be able to expresse the tokens of thy surpassing greate loue towardes me, by reason of thy innumerable benefits, with which thou hast nourished me from my very infancy?

For in the benefit of creatiō, when in the beginning thou didst create me of nothing, by making me according to thine owne image, thou hast honoured and exalted me aboue other creatures which thou hast made, ennobling me with the light of thy countenance, with which thou hast

signed

ſigned and ſealed the entrance of my hart; by which likewiſe thou haſt made me different from ſenſleſſe creatures and bruite beaſtes, and in dignity almoſt equall to the Angells.

All this ſeemed little to thy diuine Maieſtie, for that thou haſt not ceaſed to chearifhe me dayly euer ſince with many ſingular and ſurpaſſing greate preſents of thy magnificēce, yea thou haſt fedd and foſtered me, as if I weare thy little childe & onely darling, giuing me ſucke from the breaſtes of thy diuine conſolation.

Verily thou haſt cauſed all creatures to ſerue and obey me, to the end, I might wholy employ my ſelfe in the ſeruice of thee.

Howe God hath made all thinges subiect to the seruice of man.

CHAPT. XX.

THou (o Lord) hast made all thinges subiect to man, that man shoulde be wholie subiect to thee alone. And to the end thou mightst oblige man to be wholy thine, thou hast made him ruler ouer euery thing.

All exteriour thinges thou hast created for the body, the body for the soule, and the soule for thee: to the end that the soule might haue nothing els to doe but to loue & delight in thee, hauing thee as her solace, and inferiour thinges at her seruice.

For whatsoeuer is contained within the compasse of heauen, is inferiour

to

to the ſoule of man, which was created, to enioy the moſt ſoueraigne & ſupreame good, by whoſe poſſeſſion it might become bleſſed. To whom, if it ſhall adhere, by forſaking the familiarity & freindſhipp of all thinges heere beneath, (being all ſubiect to mutabilitie) it ſhall without doubte heereafter beholde moſt dearely the face of that ſupreame Maieſtie and eternall immortalitie, whoſe ſight it nowe deſireth ſoe earneſtly. It ſhall then (I ſay) enioy thoſe moſt excellent guiftes and graces in heauen, in compariſon of whom whatſoeuer is heere ſeene, is to be eſteemed as nothing.

Thoſe are the thinges, which neither eie hath ſeene, nor eare hath hearde, neither haue they euer entred into the harte of man, which God hath prepared for thoſe that loue him. Theſe thou wilt beſtowe

(o Lord) vpon the ſoule of man. Yea eue̅ in this life, thou doſt dayly make glad the ſoules of thy ſeruants, being the louer of ſoules.

But why doe I wõder at this (o Lord my God) ſeing by doing this thou doſt honoure thine owne image & ſimilitude, according to which our ſoules are created? For our body likwiſe, although it be ſubiect to corruption, and of noe reputation, yet that it might ſee, thou haſt giuen it the light of the firmame̅t, by meanes of thy ſeruants the ſonne & moone, who without being euer weary doe continuallie day and night by vertue of thy commaundment ſerue & obey thy children.

Moreouer, thou haſt beſtowed vpon the body the purity of the ayre, that it might breathe: varietie of ſoundes, that it might heare; ſondry ſweete ſauoures, that it might ſmell

diuerſitie

diuerſitie of meates, that it might taſte, groſſe and corpulent bodies, that it might feele.

Thou haſt ordained labouring beaſtes in his neceſſities to ſerue & aide him, the foule, of the aire, the fiſhes of the ſea, and the fruites of the earth to feede and refreſhe him. Thou haſt cauſed the earth to bring forthe medicines for eache ſeuerall maladie. Finallie thou haſt prepared ſeuerall ſalues for ſeuerall ſores, varietie of remedies for diuerſitie of infirmities: becauſe thou art mercifull and milde, & being the potter by whom we weare framed, thou knoweſt the brickle ſtuffe whereof we are formed, becauſe we all are as a peece of potters clay in thy hande.

Howe by the conſideration of beneſits temporall, we may gather the greatnes of thoſe that are celeſtiall.

CHAPT. XXI.

GIue me grace o Lord to ſee the greatnes of thy mercy, giue me yet greater light and vnderſtanding I beſeeche thee, that I may perceiue it more plainely. For by thy leſſer benefits (o holy Lord God, our good Creator) we growe to vnderſtãde thy greater; & by thoſe which we viſibly ſee heere, we come to the knowledge of thoſe that are inuiſible in heauen.

For if thou (o God) doſt beſtowe vpon our baſe and corruptible body ſoe greate and innumerable benefits from the firmament & ayre from the earthe

earthe and ſea, from the light and darknes, from heate and ſhadowe, from dewe and raine, from windes and ſhewers, from foules and fiſhes, from beaſtes and trees, from variety of hearbes and plantes, and of all other of the earthe thy creatures, ſeruing vs ſucceſſiuely in their turnes, that by them thou maieſt ſolace the ſorowes of this our weariſome life: what manner of benefits are thoſe (I pray thee) howe greate (I ſay) and innumerable ſhall thoſe comfortes & commodities be, which thou haſt prepared for thoſe that loue thee in that heauenly country, where apparantly face to face we ſhall ſee & beholde thee? If thou doſt ſoe much for vs nowe in this earthly priſon what wilt thou doe for vs heereafter in the palace, of thy heauenly habitation?

Greate certainely & innumeraable are theſe thy workes o Lord & king

of heauē. For ſeing all theſe thinges are exceeding good and delightfull, which thou haſt imparted to good and bad men in comiion, what manner of thinges will thoſe be, which thou haſt reſerued for the good alone? If the guifts, which thou doſt nowe giue vnto thy freindes & foes togeather be ſoe innumerable and many: howe greate & innumerable, howe ſweete and delightfull will thoſe be, which thou wilt beſtowe hereafter vpon thy freindes onely. If thou doſt giue vs ſoe greate comfortes on this ſorrowfull day of weeping: howe greate wilt thou giue vs on the feſtiuall day of the wedding? If ſoe greate delightes are contained in this earthly priſon, howe greate are contayned in the countrie of heauen?

Ther was neuer yet any eye (o God) without thee, that hath ſeene the plea-

pleaſures, which thou haſt prepared for thoſe that loue thee. Becauſe the immenſitie of thy ſweetnes (which thou haſt reſerued for thoſe that feare thee) is anſwearable vnto the immenſitie of thy magnificence.

VVherfore o Lord my God like as thou art greate and immenſe, there being neither end of thy greatnes, or number of thy wiſdome, or meaſure of thy bounteouſnes: ſoe likewiſe, there is neither end nor number, nor meaſure of thy recompence, but like as thou art greate, ſoe is likewiſe thy rewarde and recompence: becauſe thou thy ſelfe art their rewarde and recompenſe, that fight for thee according to thy holy ordinance.

That the ſweetnes of God, doth take away the preſent bitternes of the VVorlde.

CHAPT. XXII.

THeſe (o Lord God, the ſanctifier of thy Saincts) are thoſe greate benefits of thine, with which thou haſt aboundantly ſupplied and repleniſhed the wantes of thy children: becauſe thou art the hope of thoſe that are in deſperation, their comforte that are in affliction, thou art a crowne of cõfidence adorned with glory, prepared for thoſe that ouercome

Thou art the eternall foode and fullnes of thy hungry ſeruants, to be diſtributed to thoſe that hũger after right-

righteouſnes. Thou art the euerla-
ſting comforte, who beſtoweſt thy
ſelfe on them onely, that deſpiſe all
wordly comforte, in hope of that
endleſſe comforte, which they ſhall
haue of thee. Becauſe thoſe that are
comforted heere, are vnworthy to
be comforted by thee heereafter. But
they are by the comforted, who are
heere for thee afflicted; and they that
are partakers of thy paſſions, are
likewiſe partakers of thy conſola-
tions. Certainely noe man can be
comforted in both worldes, or re-
ioyce heere in this life, and in the
next likewiſe: but of neceſſitie he
muſt looſe the one, that will gett the
other.

VVhen I conſider theſe thinges o
Lord my comforter, my ſoule refu-
ſeth to be cõforted in this life, to the
end it may be thought worthy of thy
eternall comfortes: becauſe accor-

ding to reaſon it ſeemeth that he is worthy to looſe thee, that taketh more delight in any other thing, then in thee.

VVherfore o ſoueraigne truthe, by thine owne ſelfe I beſeech thee, permitt me not to take pleaſure in any vanitie. But let all tranſitorie thinges ſeeme bitter vnto me, that thou alone maieſt ſeeme ſweete vnto my ſoule, who art that ineſtimable ſweetnes, that maketh bitter thinges to be ſweete.

Thy ſweetnes made the ſtones of the ſtreame ſeeme ſweete vnto Saint Stephan, with which he was ſtoned. Thy ſweetnes made the burning gridiron ſeeme ſweete vnto Saint Laurence, on which he was broyled. By meanes of thy ſweetnes the Apoſtles went ioyfullie from the ſight of the councell, for that they

they weare thought worthy to ſuffer reproache for thy name. Saint Andrewe went with ioy and alacritie towardes the Croſſe, becauſe he went with haſt towardes thy ſweetnes. The Princes of the Apoſtles likewiſe (Saint Peter and Saint Paule) with this thy ſweetnes weare ſoe repleniſhed that to obtaine it the one of them made choice to be crucified, the other without feare to looſe his heade. Saint Bartholomewe to buy it gaue his owne skinne; and Saint Iohn to taſte of it, without feare drunke vp a cuppe of poiſon.

Noe ſooner had Saint Peter taſted of this ſweetnes, but forthwith forgetting all inferiour thinges, he cried out as one inebriated and ouercome with ioy, ſaying: Lord, it is good for vs to be heere, let vs make heere three tabernacles,

nacles, let vs remaine heere in diuine contemplation, becauſe we wãt noe other thing. It is ſufficient for vs (ſaide he) to ſee thee, it is ſufficient to be ſatisfied with ſoe greate ſweetnes. He had noe ſooner taſted one onely droppe of that heauenly ſweetenes, but he immediately forgott all other ſweetenes.

VVhat woulde he haue ſaied (thinke you) if he had taſted of the immenſe ſweetenes of thy diuinitie, which thou haſt kept in ſtore for thoſe that loue thee?

That Virgin likewiſe had taſted of this thy vnſpeakeable ſweetenes, of vvhom vve reade, that ſhee went to the priſon, in that pleaſant and merrie manner, as if ſhee had been inuited to ſome banquet or ſupper. He likewiſe (I ſuppoſe) had taſted of this ſweetnes,

ſweetnes, who ſaied: Howe greate (o Lord) is the multitude of thy ſweetnes, which thou haſt laied vp in ſtore for thoſe that feare thee! VVho likewiſe did put vs in minde of it ſaying: Taſte, and ſee, becauſe our Lord is ſweete.

This (o Lord our God) is that happines, vvhich vve doe hope thou wilt beſtowe vpon vs: for which we fight for thee continuallie, for which we mortifie our ſelfes for thee dailie, to the end we may liue with thee in that happy life of thine which ſhall laſt euerlaſtingly.

That

That our vvhole hope, and the desire of our harte ought to be in God.

CHAPT. XXIII.

BVt thou o Lord, the expectation of Israel, the desire after which our harte doth sighe euery day, make hast, and doe not stay. Arise, make hast, and come, and deliuer vs out of this prison, to confesse vnto thy name, that vve may glory and be delighted in thy light. Open thine eares to the dolefull clamours of thy distressed children, vvho cry to thee, saying: O our Father, giue vs this day our daily breade, in the strength of vvhich, vve may vvalke day and night, vntill vve attaine vnto thy holy mountaine Oreb.

O God my Father and force, vvhen

shall

ſhall I (that am the leaſt of all thy familie) come and appeare before thy face, to the end, that as I doe nowe praiſe thee, during the tīme of this mortalitie, I may from thence forthe praiſe thee euerlaſtinglie?

O howe greate ſhall I eſteeme my happines, if I ſhall at lēgth be admitted to beholde thy brightnes? VVho vvill obtaine this fauoure for me, that I may be admitted to beholde thee? I knowe o Lord, I knowe and cōfeſſe that I am vnworthy to enter into thy houſe; neuertheleſſe I beſeech thee to afforde me this fauour for thy glorie, and confounde not thy ſeruant, that truſteth in thee. But who is able to enter into thy ſanctuarie to conſider thy power, if thou o Lord doe not open vnto him the dore? Or who can open it, if thou ſhutt it?

Verily

Verily noe man is able to erect that, which thou doſt throwe downe: neither is any one able to free him, whom thou doſt putt in priſō. If thou withholde the waters, all thinges become dry & withered: againe if thou lett them looſe, they will ouerwhelme the worlde. If thou ſhouldeſt cauſe all thinges which thou haſt created to returne to nothing, who durſt contradict thee? Finallie there is noe end of the goodnes of thy mercy, by which thou haſt created all thinges, that it hath pleaſed thee.

Thou ſo maker of the worlde! haſt made vs, vouchſafe likewiſe to gouerne vs. Thou haſt created vs, deſpiſe vs not, becauſe we are thy workmanſhip. Certainely o Lord our God, we that are little VVormes cōpoſed of durte and clay, cannot enter into thy eternitie, vnleſſe thou leade

leade vs in, vvho haſt created all thinges of nothing.

That our Saluation is from God.

CHAP. XXIV.

I Therfore, that am the vvorke of thy handes, vvill confeſſe vnto thee in thy feare, for that I vvill not put my confidence in my bovve, neither is my ſvvorde the thing that ſhall ſaue me, but thy r ght hande, and thy arme, and the light of thy countenance.

Certainely I ſhoulde deſpaire, vveare it not that thou art my hope, that haſt created me, vvhoſe propertie is neuer to forſake thoſe that hope in thee. Becauſe thou art our Lord God full of ſvveetnes and

and patience, mercifullie diſpoſing all thinges. For whether we ſinne or ſinne not, we are ſtill thy creatures, and thou doſt ſtill eſteeme and make accounte of vs?

Verilie all of vs are as the leafe of a tree, & euery man liuing is meerely vanitie, ſoe that our life (whilſt we liue in this worlde) is as a puffe of winde.

If we therefore thy poore pupills chance to fall, be not offended, becauſe thou o Lord our God knoweſt the brickle ſubſtance, wherof we weare made. VVilt thou therfore o God of ineſtimable fortitude, ſhewe thy power againſt a leafe, that with euerie puffe of winde is caried hither and thither, or wilt thou perſecute a little ſtuble or ſtrawe? VVilt thou (o eternall king of Iſrael) damne a dogge? VVilt thou damne a flea? VVee haue heard o Lord of thy

thy mercie, that thou art neither the author of deathe, neither doſt thou reioyce at the damnation of thoſe that die.

VVherfore I beſeeche thee o Lord, that thou wilt not permit that, which thou haſt not made, to haue the vpper hande of me thy creature, whome thou haſt made. For if thou doſt grieue at our damnation, what doth hinder thee o Lord, (that canſt doe all thinges) from reioycing alwaies at our ſaluation? Thou o Lord canſt ſaue me if thou wilt, but I of my ſelfe, although I deſire it, cannot doe it.

The multitude of my miſeries is ſo greate, that albeit I haue a will to doe well, yet I want power to performe. I cannot deſire what is good, vnleſſe it be thy will likewiſe; neither haue I power to performe what I doe deſire,

desire, vnlesse thy power strengthen me; yea sometimes I am vnwilling to doe that good which I haue power to performe, weare it not, that thy will must be donne in earth, as it is in heauen.

Moreouer I knowe not what I am willing or able to performe, vnlesse thou illuminate me with thy wisedome. Yea although I knowe what to doe, and am willing and able to doe the same, yet my wisedome (for that it is imperfect and vaine) doth leaue it vndonne if I be not ayded by thy true wisedome.

All thinges therfore doe depende of thy will, neither is any man able to withstande the same, who art Lord of all thinges, and hast power ouer euery particular creature, effecting both in heauen and earthe in the sea, and in the bottomelesse depthes, whatsoeuer seemeth good

to

to thy diuine pleaſure. Let thy ſacred will therfore be fulfilled in vs, who doe call vppon thy holy name to the end, that this noble worke of thine, which thou haſt created for thy glorie, doe not periſhe euerlaſtinglie. For what man is there borne of a woman, that is able to liue and eſcape deathe and damnation, if thou alone, (who art the liuing way of all life, by whom all thinges liue and haue there being) doe not deliuer him?

Howe without the aſsiſtance of Gods grace, mans will is vnable to doe well.

CHAPT. XXV.

I haue alreadie acknowledged vnto thee o Lord my God (who art the prayſe of my life and the force of my

ſaluation) that I did heeretofore truſt in my owne vertue & ſtrength which indeede was not ſtrength, but rather preſumption. For aſlong as I did runne on after that faſhion, I alwaies founde my ſelfe there moſt fraile and ſubiect to fall, where I thought my ſelfe moſt firme, ſoe that (by running thus) I founde my ſelfe rather behinde then before, for that the thinge was ſtill further from me, which I thought to ouertake by mine owne endeuoure. And in this manner thou haſt in diuers thinges made triall of my force.

Nowe I knowe o Lord (becauſe thou haſt enlightned mine vnderſtanding) that whatſoeuer I thought my ſelfe beſt able to doe, I haue alwaies been leaſt able to performe. I oftentimes ſaied, I will doe this or that, and yet in fine I did neither of them. VVhen I was willing to doe

doe any thing, I founde my ſelfe vnable, and when I was able, I founde my ſelfe vnwilling, becauſe I did preſume of mine owne forces.

But nowe o Lord my God, father of heauen and earthe, I confeſſe vnto thee, that noe man ought to vaunt in thy preſence, as if he weare ſtrong through his owne puiſſance: becauſe the preſumption of all fleſhe is vaine and fooliſhe.

Verilie it lieth not in mans power to deſire what he is able to doe, or to be able to doe, what he doth deſire, or to knowe what he ought to deſire, or is able to doe, but rather the footeſtepps of men are guided by thy diuine prouidence, the footeſteps (I ſay) of thoſe who acknowledge that they are guided by thee and not of themſelues.

VVherfore we humbly beſeeche thee by the bowels of thy mercy o Lord, that thou wilt ſaue what thou haſt created, becauſe thou art able to ſaue vs, if thou art willing, on whoſe onely will doth depende the merit of our ſaluation.

Of the ancient benefits of almighty Gods.

CHAPT. XXVI.

REmember (o Lord I beſeeche thee) thy mercie ſhewed towardes vs of old time, through which thou haſt preuented vs with the bleſſings of thy ſweetnes euen from the beginninge. For thou o Lord and my hope, from the verie time that I was a ſuckling (yea before I was borne) haſt prouided and prepared the waies, that I ſhould walke

in,

in, and by them attaine to the glorie of thy heauenly habitation. Thou haſt knowen me before thou didſt forme me in my mothers bellie, and before I iſſued forthe of the wombe, of my mother, thou haſt preordained of me whatſoeuer ſeemed good to thy diuine pleaſure.

I knowe not (o Lord) what thinges are written of me in thy booke, in the ſecret of thy conſiſtorie, which maketh me to feare exceedinglie: but thou knoweſt them all particularlie, becauſe that which I expect by ſucceſſion of daies and times a thouſand yeares hence to be fulfilled, in the ſight of thy eternitie is alreadie accompliſhed, and that which is to come, is alreadie donne. But I for that I knowe not theſe thinges (liuing heere as it weare in a dark and obſcure night) cannot but feare and tremble, whilſt I ſee ſon-

drie dangers on euerie ſide aſſaulting me, troupes of ennimies pourſuing me, and the infinite miſeries of this life enuironning me.

And weare it not that the ayde of thy grace doth ſuccoure me in theſe my manifolde tribulations, I ſhould ſoone fall into deſperation. But I haue a greate hope and confidence (o my God) in thee who art a Prince of vnſpeakeable pittie, and the conſideration of thy infinite mercies, are noe ſmall comforte vnto me in my miſeries.

The former tokens likewiſe of thy loue and mercie, ſhewed towardes me before my natiuitie, but appearing nowe eſpecialhe, doe put me in hope for the time to come to receiue more ample and greater fauoures from the handes of thy bountifull liberalitie, which thou doſt reſerue for thy friendes and

thoſe that loue thee to the end, that my hope may reioyce in thee (o Lord my God) with a ſacred and liuelie cherefulnes, with which thou doſt continuallie comforte my younge and tender yeares.

Of the Angells appointed to be the guardians of men.

CHAPT. XXVII.

THou haſt loued me (o my onely loue) before I loued thee, and haſt created me according to thine owne likenes, making me Lord and ruler ouer all thy other creatures. VVhich dignitie I then poſſeſſe, when I knowe thee, for whome thou haſt made me.

Moreouer thou cauſeſt thoſe heauenlie ſpirits for my ſake to become meſſengers to whom thou haſt giuen commaundement to protect and guarde me in all my actions that I hurte not my foote againſt a ſtone.

Theſe are the watchmen that keepe continuall ſentinell vppon the walls of thy cittie newe Hieruſalem, guarding the mountaines likewiſe that are rounde about it, keeping watch by nĩght ouer thy flocke, leaſt that old ſerpent our aduerſarie the diuell as a Lion ſhoulde kill and deſtroy our ſoules, (if there weare none to defende them) who as a roaring Lion continuallie rangeth about, ſeeking whome he may deuoure.

Theſe are the cittizens of our mother aboue the bleſſed and celeſtiall cittie Hieruſalem, who art ſent to ſerue and attende on thoſe, that are preor-

preordained by God to inherite the kingdome of heauen, that they may deliuer them from theire ennimies, and guarde them in all theire waies, that they may comforte and admoniſhe them, and in the preſence of thy glorious Maieſtie may offer vp the prayers of thy children. Vndoubtedlie they doe loue theire fellowe cittizens, expecting by them the reparation of theire ruines.

VVherefore at all times, and in all places with greate care & diligence they are preſent, and ready to aſſiſt vs, ſuccouring, and ſupplying our neceſſities, paſſing inceſſantly to and fro betwixt thee (o Lord) and vs, relating our groanes and ſighes vnto thee, to the end they may obtaine, for vs fauoure and courteſie, and may bring to vs the deſired bleſſing of thy grace and mercie.

In all our wayes they walke with vs

entring

entring in and going forthe with vs, conſidering with greate attention howe religiouſly and laudably we behaue our ſelues in the midſt of a peruerſe nation, with what care and diligence wee ſeeke thy kingdome and the iuſtice thereof, with howe greate feare and trembling we ſerue thee, and with howe greate ioy and mirthe of harte we ſing vnto thee.

VVhen we labour, they ayde vs; when we reſt they protect vs: when we fight they encourage vs: when we conquerre they crowne vs: when we reioyce (if our ioy be of thee) they reioyce with vs: when we ſuffer (if our ſufferings be for thee) they ſuffer togeather with vs.

Greate is the care which they haue of vs; and greate is the effect of theire loue towardes vs. All

which reſpect and loue they ſhewe vs, in reſpect of the vnſpeakeable loue, with which thou haſt loued vs. Verilie they loue thoſe, that thou loueſt, they preſerue thoſe that thou preſerueſt, and forſake thoſe that thou forſakeſt, neither can they endure thoſe that committ ſinne, becauſe thou thy ſelfe doſt hate thoſe that commit ſinne, and vvilt deſtroy all thoſe that delight in lying.

As often as vve doe vvell, the Angells, are glad, and the diuells are ſad. But vvhen vve doe ill, vve make the diuell merrie, and depriue the holy Angells of theire ioy. Becauſe they reioyce to ſee a ſinner doe pennance when he hath ſinned: vvhereas contrarievviſe the diuell reioyceth to ſee a iuſt man irrepentant vvhen he hath offended.

VVhere-

VVherefore o father I beſeeche thee afforde them this fauoure, that they may alwaies reioyce in reſpect of vs, to the end that both thou by them maieſt perpetuallie be prayſed in vs, and we with them may be made one folde in the kingdome of heauen: that ſoe we may togeather prayſe thy holie name, o creator of men and Angells.

VVhen I call theſe thinges to memorie, I confeſſe (o Lord) that I haue greate cauſe to prayſe and magnifie thee, for that theſe thy benefits are verie greate, with which thou haſt honoured vs, by cauſing thy Angells (who are ſpirits) to ſerue and attende vs.

Verily thou hadſt beſtowed vpon vs before, whatſoeuer is contained within the compaſſe of heauen, and yet thou didſt imagin all thinges that are vnder heauē to be a guift of ſmall eſtima-

eſtimation if thou ſhouldeſt not likevviſe add thoſe that are aboue the heauens.

Let all thy Angells o Lord for this thy goodnes prayſe thee, let all thy vvorkes acknovvledge and confeſſe the ſame vnto thee, and let all thy Saints extoll thee euerlaſtinglie. Thou haſt honoured vs exceedingly (o Lord God our honoure) enriching and adorning vs vvith manyfolde guiftes and fauoures: ſoe that thy name is admired in the vniuerſall vvorlde. VVhat is man then that thou doſt thus exalt him, or for what cauſe doſt thou place thine affection vppon him?

True it is, that thou (o ancient truthe) haſt ſaied: My delightes are to be with the children of men. But why (o Lord) or for what reaſon? Is man any thing els but corruption, or the ſonne of man any thing els, but a

worme? Is not euery man liuing in this vale of miſerie either enclined, or wholy addicted to vanitie? VVhence is it then that thou doſt vouchſafe ſoe gratiouſlie to looke vppon him, and to bring him and make him ſit with thee in iudgment at the day of doome.

Of the profounde Predeſtination and foreknowvledge of almighty God.

CHAPT. XXVIII.

O Moſt profounde depth, o infinite wiſedome, that haſt created all thinges, vouchſafe to reache and inſtruct me, who haſt poiſed the mountaines and hills in a paire of weightes, and the huge and heauie lumpe of the whole earthe in a paire of ballances, lifting it vp with three ſingers

fingers onely. Lift vp likewiſe vnto thee with the ſame three fingers (I beſeeche thee) the heauie lumpe of my mortallitie, that I may ſee and vnderſtande howe wonderfullie thou art to be admired in the vniuerſall worlde.

O moſt ancient light, who before all light didſt ſhine aud giue light on the holie hills of thy ancient eternitie, to whome all thinges, before theire creation weare knowen moſt apparantly.

O light, that hateſt all ſpot of ſinne, for that thou art moſt pure & cleane, what pleaſure haſt thou to conuerſe with man? VVhat hath light to doe with darknes? VVhere are thy delightes in man? VVhere haſt thou prepared for thy ſelfe in me a ſanctuarie, fitting ſoe greate a Maieſtie, in which thou maieſt finde pleaſure and delight at thy comminge?

Verily we ought to prouide for thee a cleane habitation, who art that vertue that makeſt all thinges cleane, who of ſuche as are vncleane in harte canſt not ſoe muche as be ſeene, muche leſſe canſt thou be contained in them. VVhere then can there be founde in man a temple ſoe free from filthe, as that it may be thought worthy to receiue thee, who ruleſt the whole earthe? VVho is able to cleanſe him that is conceiued in vncleanneſſe, ſauing thou alone, who art onely free from bleamiſhe? who can be cleanſed by one that is defiled?

For according to the lawe, which thou haſt giuen to our fore-fathers (ſpeaking vnto them out of the fire burning the mountaine, and out of the darke and miſtie cloude) whatſoeuer he toucheth that is vncleane ſhalbe eſteemed vncleane.

A

All of vs therefore being noe better then filthie raggs taking our beginning from a loathſome maſſe of filthie corruption, doe carrie in our foreheades the ſtaine of our vncleannes, which we cannot conceale by any meanes, eſpecially from thee, that ſeeſt all thinges.

VVe therfore cannot be cleane and free from ſinne, vnleſſe thou cleanſe vs, who art onelie cleane and free from the ſame. For thou art not accuſtomed to cleanſe all the children of men, but thoſe onely, that it pleaſeth thee to dwell in, whome thou by the vnſearcheable profoũde ſecrets of the incomprehenſible iuſt (yet ſecret) iudgments of thy wiſedome, without any deſert of theires, haſt predeſtinated before the beginning of the worlde, haſt called out of the worlde, haſt iuſtified in the worlde, meaning likewiſe to magni-

fie them after the end of the worlde. Neuertheleſſe thou doſt not impart this ineſtimable fauoure to euerie one, which maketh the carnall and worldly wiſemen to pine away through admiration.

As for me, I confeſſe (o Lord) that when I enter into conſideration of this, I cannot but tremble and be aſtonied at the greatnes of the riches of thy wiſedome and knowledge, vnto which I cannot attaine, neither vnto the incōprehenſible iudgments of thy iuſtice: ſithene that of the ſame lumpe of clay thou doſt forme ſome veſſells vnto glorie, others vnto euerlaſting contumelie.

Thoſe therefore that thou haſt choſen for thy ſelfe amonge ſo many to be thy temple & ſanctuarie, thoſe thou doſt waſhe cleare by powring vppon them the pure water of thy holy Spirit, whoſe names and num-

ber

ber thou knoweſt, (who onely art able to number the innumerable multitude of the ſtarrs, calling them all by theire names) who likewiſe are written in the booke of life, and cannot poſſibly periſhe: towardes whoſe good, all thinges doe cooperate, euen theire verie ſinnes: For if they chance to fall, they take noe hurte, becauſe thou doſt vphold them with thy hande perſeruing all theire bones, ſoe that noe one of them is broken

Contrariwiſe the deathe of ſinners is the worſt of all others, of thoſe ſinners (I ſay) whome, according to the bottomles depthe of thy hidden (yet alwaies iuſt) iudgmẽts, thou haſt foreknowen ſhoulde be dãned, euen before heauen & earthe weare created: the number of whoſe names and enormious actiõs remaine regiſtred

with thee, who haſt numbred the verie ſande of the ſea, and meaſured the profunditie of the bottomles depthe, whom thou haſt left in theire vncleannes; all thinges likewiſe doe cooperate towardes theire damnation, and theire verie prayers are turned into ſinne, ſoe that albeit they haue ſoared vp to the heauens, and theire heade hath touched the cloudes, althoughe they haue built theire neſt amongſt the ſtarrs of heauē, yet finally they ſhalbe caſt downe as a dunghill to eternall damnation.

Of thoſe that at firſt are good and afterwardes become bad: and contrariewiſe of thoſe that at firſt are bad, and afterwardes become good.

CHAPT. XXIX.

GReate are theſe thy iudgments o Lord God, o iudg moſt iuſt and mightie,

mightie, whoſe iudgments are equitie it ſelfe, whoſe doinges are profounde and vnſearcheable, which when I conſider, all my bones doe tremble: becauſe man (aſlonge as he liueth in this worlde) is not aſſured that he ſhalbe ſaued, to the end, that during the whole courſe of our life, we might deuoutly and chaſtly with feare ſerue thee and with trembling reioyce before thee; that our ſeruice might not be without feare, nor our ioy without trembling, that he that is yet in battaile might not boaſt before the victorie, that no mortall man might vaunt before thee, but ſhoulde rather ſtande in thy preſence with greate feare and dreade, ſeeing man knoweth not before his laſt day whether he be worthy of loue or hatred, vntill which time all thinges are kept ſecret and as it weare vndetermined.

For we o Lord haue ſeene many our ſelues, and hearde of many more by the relation of our fore-fathers (which is a thing which I cannot call to minde and declare without greate trembling and muche feare) who at firſt haue ſoared vp as it weare to the skies, and built theire neſt among the ſtarres, but afterwardes they haue tumbled downe headlong, and theire ſoules haue been amazed at the euills that haue hapned vnto thē.

VVe haue ſeene ſtarres that haue fallen from heauen by force of the Dragons tayle ſtriking them. VVe haue likewiſe ſeene (o Lord) thoſe that lay groueling on the grounde, to haue been highlie exalted by meanes of thy helping hande. VVe haue beheld the liuing to die, & the deade rayſed to life againe, and thoſe that walked amongſt the children of God amidſt the fierie ſtones, like durte

durte to haue come to nothing. VVe haue ſeene light changed into darknes, and light proceeding out of darknes, becauſe publicans and harlotts goe before the inhabitants in the kingdome of heauen: but the children of the Kingdome are caſt forthe into exteriour darknes.

But what is the cauſe of all theſe thinges, vnleſſe, for that they preſume by theire owne endeuoures to aſcende vnto that hill, vnto which, he that firſt attempted to aſcende, went vp an Angel, and came downe a diuell?

As for thoſe, that thou haſt predeſtinated, thou haſt likewiſe called them, and ſanctified them, and cleanſed them, that they may be a habitation: fitting for thy maieſtie to dweell in, with whome and in whome are thy ſacred and pure delightes, in whome thou doſt take pleaſure,

making glad theire young and tender yeares dwelling in theire memorie, & ſoe making them thy ſanctuarie, which is a greate ſetting forthe of our dignitie, and a ſingular commendation of our humanitie.

That a faithfull ſoule is the ſanctuarie of God.

CHAPT. XXX.

OVr ſoule which thou (o Lord) haſt created not of thyne owne ſubſtance but by thy worde, not of any elementarie ſubſtance but of nothing (which is reaſonnable, intellectuall, ſpirituall, alwaies liuing, alwaies in motion, whom thou haſt ſigned and maiked with the light of thy countenance, and conſecrated by the vertue of holy baptiſme) hath been made capable of thy Maieſtie in that manner, as that is can be ſatisfied and

and filled by thee onely, and by nothing els whatſoeuer.

VVhen it hath thee, the deſire thereof is ſatisfied, ſoe that there remaineth noe outwarde thinge that may be deſired. Aſlong therefore as it affecteth any outwarde thing, it is a manifeſt proofe, that it hath not thee within, who being gotten and obtayned, noe other ought to be deſired. For ſeeing thou art the ſupreame & totall good, there remaineth nothing els that it can deſire, becauſe it poſſeſſeth thee the ſole ſufficient good But if it deſireth not the ſole ſufficient good, it followeth that it deſireth ſomething, that is not the totall good, and therfore not the ſupreame good, and conſequently not God, but ſome creature.

VVhen therefore it deſireth ſome creature, it hath continuall hunger, for albeit it obtaineth the creature,

that it desireth, yet neuertheleſſe it remaineth emptie and voide, becauſe there is nothing, that can fill it beſides thee according to whoſe image it was created.

But thou o Lord doſt fill thoſe that desirè nothing els but thee, making them worthy of thee, that is making them holy, bleſſed, pure, and the friends of God, who esteeme all thinges as dung, that they may gaine thee alone This is that happines, which thou haſt imparted vnto man, this is the honoure, with which amongſt all other creatures, & aboue all other creatures, thou haſt honoured him, to the end that thy name might be admired in the whole worlde.

Behoolde o Lord my God, moſt highe, moſt good, and moſt omnipotēt, I haue founde the place where thou doſt dwell, to wit in the ſoule,

(which

(which thou haſt created, according to thine owne image & ſimilitude,) which doth ſeeke & deſire thee only becauſe thou doſt not dwell in that ſoule, which doth not ſeeke and deſire thee.

Howe God cannot be founde either by the exteriour or interiour ſenſes.

CHAPT. XXXI.

I Haue wandered to and fro (o my God!) like a loſt ſheepe, ſeeking thee without, who art within. I haue likewiſe laboured exceedingly, ſeeking thee without me, and thou (if I truly deſire thee) dwelleſt within me. I haue walked about the ſtreetes and highe wayes of the cittie of this worlde, ſeeking thee, but coulde not finde thee, becauſe I ſought thee amiſſe, thinking to finde thee outwardly, which is with in me. I ſent al my exteriour ſenſes as meſſengers

to ſeeke thee, but coulde not finde thee, becauſe I tooke not the true courſe in ſeeking thee.

Nowe I plainely perceiue (o my light, my God, who haſt enlightned me) that I ſought thee amiſſe by thē, for that thou art within, and yet they knowe not, which way thou haſt entred in. For mine eies ſay: if he be voide of coloure, he hath not entred in by vs. The eares ſay: if he made noe noiſe at his entrauce, he hath not entred by vs. The noſe ſayeth: if he gaue noe ſmell, he came not by me. The taſte ſayeth: if he haue noe taſte, he entred not in by me. The feeling likewiſe affirmeth: if he be not a ſolid bodie ſubiect to touching it is in vaine to demaunde of me any ſuche queſtion.

None of theſe thinges therfore are founde in thee o my God. For whē I ſeeke my God, I doe not ſeeke comelines

comelines of bodie, or ſeemelines of time, or brightnes of light, or melodious tunes, or ſweete ſounding Muſique, or the odoriferous ſmells of flowers, and ointments, or of aromaticall ſpices. I doe not ſeeke honie, or manna that are delightfull to the taſte, nor any other thing, that is amiable to be touched or embraced: finallie when I ſeeke my God, I doe not ſeeke any thing ſubiect to theſe exteriour ſenſes aforeſaide.

God forbid, I ſhoulde imagine any of thoſe thinges to be my creator, which are comprehended after the ſame manner by the ſenſes of ſenſles and brutiſhe creatures. And yet notwithſtanding when I ſeeke my God, I ſeeke a certaine light ſurpaſſing all other light, which the eie cannot ſee. I ſeeke a certaine voice ſurmounting all other voices, which the eare cannot heare. I ſeeke a certaine

taine ſmell, excelling all other ſmels, which the noſe cannot ſmell. I ſeeke a certaine ſweetnes more delightfull then any other ſweetnes, which the taſte cannot perceiue. I ſeeke a certaine touching or embracing more pleaſing then any other touching or embracing, which is altogeather vnknowen to the feeling.

This light ſhineth, where the place doth not cõtaine it: this voyce ſoundeth, where the ayre doth not hinder it: this ſweete ſauioure ſmelleth, where the winde doth not diſperſe it: the pleaſantnes of this diuine diſhe is taſted, where there is noe eating: this embracing is felt, where there is noe ſeparation.

This is my God, neither is there any other like vnto him. This is that which I ſeeke, whē I ſeeke my God. This is the thinge I loue, when I loue my God. To to late haue

I loued

I loued thee o beautie moſt old and newe, to to late (I ſay) haue I loued thee; thou truly didſt remaine within me, and yet I remained without, ſeeking thee; ſoe that I became deformed by being ouermuch affected to thoſe faire thinges which thou haſt created. Thou was preſent with me, and I was not preſent with thee. Thoſe thinges debarred me from thee, which coulde not ſubſiſt but by thee.

I went to euerie thing ſeeking thee, and by meanes of them looſing my ſelfe. I asked the earthe, if it weare my God, and it anſwered noe; the like did all other thinges contained in it. I asked the ſea, and the bottomles deptnes, and all manner of creatures contained in them, and they anſwered: VVe are not thy God, ſeeke him aboue vs. I asked the blowing aire, who togeather with

all

all the inhabitants thereof anſwered: Anaximines is deceiued: I am not thy God. I asked the ſame queſtion of the firmamept, of the ſunne, moone, and ſtarrs; who gaue me the ſame anſwere. I asked againe of all theſe aforeſaid that ſtoode roũde about me: You haue tolde me, that you are not my God, at leaſt ſay ſomething of him: & they all cried out with a loude voice: It is he, that hath made vs.

After this I asked the wide & ſpatious worlde. Tell me, if thou be my God, or not? VVho anſwered with a ſtrong voice: I am not thy God, but a creature created by him: he, whom thou ſeekeſt in me, hath created me, ſeeke him aboue me, who at this preſent doth gouẽrne me, and heeretofore hath made me.

This demaunde and conference made

made with other creatures, is a deepe conſideration of them, and theire anſwere is the teſtimonie which they giue of God, for that they all affirme, that God hath made them: Becauſe as the Apoſtle ſaieth, the inuiſible thinges of God, are vnderſtood and ſeene, by thoſe things that are dõne, of the creatures of the world.

After this I returned vnto my ſelfe, and entring into my ſelfe, I vſed with my ſelfe this diſcourſe: VVho art thou? And I anſwered vnto my ſelfe: I am a mortal man, endewed with reaſon: And I began to examine, what this was, ſaying: VVhence o Lord my God hath this creature his beginning? whence (I ſay) vnleſſe frõ thee? Thou haſt made me, and not I my ſelfe. VVho art thou then? VVho art thou, by whom I and all other thinges doe liue, & haue theire being? VVho art thou? Thou o Lord my

my God art the true and onely God, omnipotent and eternall, infinite and incomprehenſible: who liueſt euerlaſtingly, and nothing dieth in thee: becauſe thou art immortall, dwelling in a place that ſhall continue worlde without end, admirable in the eies of the Angells, vnſpeakeable, vnſearcheable, and not to be named

Thou art the liuing and true God, terrible and powerfull, not knowing beginning or end, the beginning and end of all thinges; who art before the beginning and originall of all generations, worldes, ages and times. Thou art my God, the Lord of all thinges, which thou haſt created. Thou knoweſt the cauſes of all thinges that are ſtable, thou knoweſt the immutable beginnings of all thinges that are mutable, thou

knoweſt the eternall reaſons of all thinges reaſonnable, vnreaſonnable, and temporall.

Tell me then o my God thy poore vnworthy ſeruant, thou that art full of mercie tell me that am full of miſerie, for thy mercies ſake tell me I beſeeche thee. VVhence had man his beginning, but from thee? VVas there euer any man that coulde vaunt to haue been the author of his owne creation? Is it not from thee alone, that we haue our life & being? Art not thou the chiefe being, from whome euerie thing hath his beginning? For whatſoeuer is, is from thee, becauſe without thee there is nothing. Art not thou the fountaine of life, from whome floweth all life? Becauſe whatſoeuer liueth, liueth by thee, for that nothing liueth without thee.

Thou

Thou therfore (o Lord) haſt made all thinges. Shall I then demaund who made me? Thou haſt made me o Lord, without whom nothing was made. Thou art my Creator, I am thy creature.

I giue thee thankes (o Lord my God by whom I, & all other thinges doe liue) for that thou haſt created me I giue thee thankes o my maker, for that thy handes haue made me, & faſhioned me. I giue thee thankes o my light, for that thou haſt enlightned me, by which meanes I haue found both thee and my ſelfe. VVher I haue found my ſelfe, there I haue knowen my ſelfe; where I haue foūd thee, there I haue knowen thee: and where I haue knowen thee, there thou haſt enlightned me. I giue thee thankes o my light, for that thou haſt enlightned me.

But what is that which I haue ſaied;

I haue

I haue knowen thee? Art not thou an incomprehẽſible & infinite God, the King of Kings and Lord of Lords, who dwelleſt alone in immortalitie, and in that light, which noe man can attaine vnto: which noe man hath euer ſeene, or can poſſiblie ſee? Art not thou a hidden God, and of vnſearcheable maieſty, who onely art able to knowe and contemplate the greatnes and wonderfulnes of thine owne excellencie? VVho then hath knowen, that which he hath neuer ſeene? Becauſe thou haſt ſaied in thy truth: Man ſhall not ſee me, & liue. Thy Apoſtle likewiſe hath ſaied by thy truthe: Noe man hath euer ſeene God. VVho then hath knowen that, which he hath not ſeene? Thy truth in like manner hath affirmed: Noe one hath knowen the ſonne but the Father; neither hath any one knowen the Father but the ſonne.

Thy ſole Trinitie therfore is wholy knowen to thy ſelfe alone, which ſurpaſſeth all vnderſtanding.

Howe durſt I then (that am a man like vnto vanitie) affirme, that I haue knowen thee? For who hath knowē thee, beſides thy ſelfe? Becauſe thou onely art God almightie, moſt worthy to be prayſed moſt glorious, moſt highe, and aboue all others to be exalted, who in the ſacred and diuine ſcriptures art ſaied to be ſupereſſentiall: For that thou art knowen to be ſupereſſentially and ſuperintelligibly aboue all eſſence intelligible, intellectuall or ſenſible, and aboue euerie name that is named either in this worlde, or in the next; becauſe by thy ſupereſſentiall and hidden diuinitie thou doſt inacceſſibly and vnſearcheably dwell in thy ſelfe aboue all reaſon vnderſtanding and eſſence,

eſſence, wher ther is inacceſſible light, and vnſearcheable, incomprehenſible, & vnſpeakeable brightnes, vnto which noe brightnes is able to arriue: becauſe it is thought to exceed the boundes of all humaine contemplation, vnſeene, beyonde humaine reaſon and vnderſtanding, and ſoe highe that noe man can attaine vnto it: moſt free likewiſe from mutation, and not to be imparted to any one: VVhich neither was, nor can poſſibly at any time be ſeene by either Angells or men.

This is thy heauen, o Lord, thy heauen that is carued and garniſhed, that hidden and ſupereſſentiall brightnes, ſurpaſſing all vnderſtanding and reaſon, of whom it is ſaied: The heauen of heauen belonging to our Lord. The heauen of heauen, in cõpariſon of which all the

other heauens, are but as it weare the earth, for that it is exalted after a moſt admirable manner aboue all the other heauens. Yea in reſpect of this the heauen called *Cælum Empyreum* is but as it weare the earthe; for this is the heauen of heauen belonging to our Lord, becauſe it is knowen to noe other but to our Lord. Into which noe man hath euer aſcended, but he, that hath deſcended from heauen: for that noe mā hath knowē the Father, but the Sonne, and the holy Ghoſt proceeding from both of them. Neither hath any one knowē the Sonne, but the Father, and the holy Ghoſt proceeding from both of them.

Certainely the Trinitié is wholy knowen to thee onely o holy Trinitie, o Trinitie moſt admirable, moſt vnſpeakeable, moſt vnſearcheable, moſt inacceſſible, moſt incom-

comprehenſible, ſuperintelligible,& ſupereſſentiall, ſupereſſentiallie ſurmounting all humaine ſenſe, all reaſon, all vndeſtanding, all wiſdome, all eſſence or being, euen of the very Saintes in heauen; ſoe that it is impoſſible euen with Angells eies to expreſſe, imagine, vnderſtande, or knowe the ſame.

Howe then haue I knowen thee, o Lord God moſt high aboue all the earth & heauens, who art not perfectlie knowen of the Cherubins & Seraphins themſelues: ſoe that their face is couered with the winges of their contemplatiõs, whilſt in praiſe of him that ſitteth vpon the high & lofty throne, they cry out with a loude voice, ſaying. Holy, Holy, Holy, Lord God of hoſtes. All the earth is full of thy glory.

The Prophet was afraied & ſaied:

VVoe be to me, for that I haue been ſilent, becauſe I am a man of vncleane lipps. My harte likewiſe hath been affrayed, and ſaied. VVoe be to me, for that I haue not been ſilent, becauſe I am a man of vncleane lipps. I cannot denie, but that I haue affirmed, that I haue knowen thee. Neuertheleſſe, woe be to thoſe, who ſpeake not of thee, becauſe without thy ayde and aſſiſtance, thoſe that ſpeake muche woulde become ſpeecheleſſe.

VVherfore o Lord my God, I will not be ſilent, becauſe thou haſt made me, and enlightned me, by which meanes I haue founde my ſelfe, and knowen thee. But howe haue I knowen thee? I haue knowen thee in thy ſelfe. I haue knowen thee, not as thou art to thy ſelfe, but as thou art to me: not without thee, but

but in thee, becauſe thou art the light, which haſt enlightned me. For euen as thou art onely knowen to thy ſelfe, as thou art to thy ſelfe: ſoe thou art knowen to me, according as by thy grace thou art to me.

But what art thou to me? Tell me o mercifull Lord thy poore & wretched ſeruant, tell me for thy mercies ſake I beſeech thee, what art thou to me? Say vnto my ſoule, I am thy ſalnation: hide not away thy face from me, leaſt I dy. Suffer me (albeit I am but earthe and aſhes) to ſpeake vnto thy mercy, ſuffer me (I ſay) to ſpeake vnto thy mercy, becauſe thy mercy is greate towardes me. I will therfore preſume to ſpeake vnto my Lord, albeit I am but duſt and aſhes. Tell me o mercifull Lord thy poore and wretched ſeruaunt,

tell me for thy mercies ſake I beſeeche thee, what art thou to me? VVhervppon thou haſt thundered with a greate voyce from aboue into the internall eare of my harte, and haſt cured my deafnes, ſoe that I haue hearde thy voyce: thou haſt likewiſe enlightned my blindnes, and I haue ſeene thy light, and knowen thee to be my God.

For this cauſe I affirmed, that I haue knowen thee. I haue knowen thee to be my God. I haue knowen thee to be the onely true God, and IESVS CHRIST, whome thou haſt ſent.

There was a time, when I did not knowe thee. VVoe be to that time, when I did not knowe thee: woe be to that blindnes, when I did not ſee thee: woe be to that deafnes, when I did not heare thee: when I became blinde, deafe, and deformed, by ouer-

ouermuche affecting thoſe faire thinges which thou haſt framed.

Thou o Lord weart with me, and I vvas not vvith thee, becauſe thoſe thinges did keepe me avvay from thee, vvhich had noe being, but in thee. Thou haſt enlightned me o light of the vvorlde, and I haue ſeene thee and loued thee: becauſe noe man loueth thee, but he that ſeethe thee, and noe man ſeethe thee, but he that loueth thee.

To to late haue I loued thee, (o beautie moſt old and nevve) to to late haue I loued thee. VVoe be to that time vvhen I haue not loued thee.

A pro-

tell me for thy mercies ſake I beſeeche thee, what art thou to me? VVhervppon thou haſt thundered with a greate voyce from aboue into the internall eare of my harte, and haſt cured my deafnes, ſoe that I haue hearde thy voyce: thou haſt likewiſe enlightned my blindnes, and I haue ſeene thy light, and knowen thee to be my God.

For this cauſe I affirmed, that I haue knowen thee. I haue knowen thee to be my God. I haue knowen thee to be the onely true God, and IESVS CHRIST, whome thou haſt ſent.

There was a time, when I did not knowe thee. VVoe be to that time, when I did not knowe thee: woe be to that blindnes, when I did not ſee thee: woe be to that deafnes, when I did not heare thee: when I became blinde, deafe, and deformed, by ouer-

ouermuche affecting thoſe faire thinges which thou haſt framed.

Thou o Lord weart with me, and I vvas not vvith thee, becauſe thoſe thinges did keepe me avvay from thee, vvhich had noe being, but in thee. Thou haſt enlightned me o light of the vvorlde, and I haue ſeene thee and loued thee: becauſe noe man loueth thee, but he that ſeethe thee, and noe man ſeethe thee, but he that loueth thee.

To to late haue I loued thee, (o beautie moſt old and nevve) to to late haue I loued thee. VVoe be to that time vvhen I haue not loued thee.

A pro-

A profeßion of the true faith.

CHAP. XXXII.

I Giue thee thankes o my light, who haſt enlightned me, & I haue knowen thee. But howe haue I knowen thee? I haue knowen thee to be the onely liuing and true God, and my creator. I haue knowen thee to be the maker of heauen and earthe, of all thinges viſible and inuiſible, to be true God, omnipotent, immortall, and inuiſible, hauing neither boundes, nor limits, eternall, inacceſſible, incomprehenſible, vnſearcheable, immutable, vnſpeakeably greate, yea infinite, the beginning of all viſible and inuiſible creatures, by whome all thinges are made, by whome all the elements are preſerued and

maintained. VVhoſe maieſtie, like as it had neuer beginning, ſoe it ſhall neuer haue ending.

I haue knowen thee to be one onely true God, the euerlaſting Father, Sonne, and holy Ghoſt, three perſonnes indeede, yet but one onely ſimple eſſence, and indiuiſible nature: the Father from none, the Sonne from the Father alone, the holy Ghoſt proceeding equallie from the Father and the Sonne: being alwaies without beginning or ending, one onely God in three perſonnes, true God almighty, the ſole beginning of all thinges, the creator of all thinges viſible and inuiſible, ſpirituall and temporall. VVho by thy omnipotent power in the beginning when time firſt beganne didſt create of nothing both creatures at once the ſpirituall and corporall,

to

to wit Angells and creatures of the vvorlde, and after that man, consisting of a bodie and soule, as one common to bothe of them.

I haue knowen thee, and confesse thee to be true God the father vnbegotten, the sonne begotten of the father, the holy Ghost the comforter, neither begotten, neither vnbegotten, the sacred and vnseparable Trinitie, in three persones, coequal, consubstantiall, and coeternall; Trinitie in vnitie, and vnitie in Trinitie, which I beleeue in my harte for my iustification, and confesse with my mouthe for the attaining of salua tion.

I haue knowen thee IESVS CHRIST our Lord the onely begotten sonn of God, to be true God, the creator sauiour and redeemer of me, and a mankinde, whom I confesse to hau been borne of the father before a worlde

worldes. God of God, light of light, verie God, of verie God, not made but begotten, cõſubſtantial & coeternall to the father and the holy Ghoſt, by whom all thinges weare made frõ the beginning; firmely believing, & vnfainedly confeſſing thee IESVS CHRIST the onely begotten ſonne of the father to be true God, by the common conſent of the whole Trinitie taking fleſhe vppon thee for the ſaluation of man, and by the cooperation of the holy Ghoſt conceiued of thy bleſſed mother Marie euer a Virgin, being made true man of a reaſonnable ſoule, and humaine fleſhe ſubſiſting. VVho albeit thou art the onely begotten ſonne of God, and conſequently impaſſible & immortall according to thy diuinitie: yet by reaſon of the vnſpeakeable loue, wherewith thou haſt loued vs, thou the ſame ſonne of

God haſt become paſſible and mortall according to thy humanitie.

Thou (I ſay) o onely Sonne of God for mans ſaluation haſt vouchſafed to endure a moſt bitter deathe and paſſion to the end thou mightſt deliuer vs from deathe euerlaſting. Thou likewiſe o author of light haſt deſcended into hell, where our forefathers did ſit in darknes and haſt returned from thence on the third day as a glorious conquerour, reſuming againe thy ſacred bodie, which for our ſinnes had remained deade in the ſepulcher, and reuiuing it the third day according to the ſcripture, that thou mightſt place it in glorie at the right hande of God the father. For hauing deliuered thoſe from captiuitie, whome the ancient foe and ennimie of mankind had detained as priſoners *in limbo Patrum*, thou the true ſonne of God haſt aſcended

cended aboue all the heauens with the ſubſtance of our fleſh, that is with a ſoule and humaine fleſh, taken of the glorious Virgin: mounting aboue all the orders of Angells, where thou ſitteſt at the right hande of God the Father, where there is the fountaine of life and that light vnto which noe creature can attaine, where there is the peace of God, which paſſeth all vnderſtanding.

VVe adore thee IESVS CHRIST, believing thee to be there, confeſſing God to be thy father: from whence we expect thee to come at the end of the worlde to iudge bothe the quick and the deade, and to render to all men, whether good or euill, a rewarde or puniſhment, according to theire actions donne in this life, like as euery one ſhalbe deemed worthy either of perpetuall

peace or paine. For all men, that haue receiued a humaine ſoule, ſhall ariſe at that day in the ſame fleſhe, which they had heere; being by the voice of thy diuine power ſummoned to appeare; to the end, that euerie man (his ſoule and body being reunited in one) may according to his meritts receiue either glorie or damnation.

Thou o Lord IESVS CHRIST art our life, and our reſurrection: whom we expect, as our Sauiour to come and ſaue vs, who wilt reforme the bodie of our baſenes, making it conformable to the bodie of thy brightnes.

I haue knowen thee true God, and one holy Spirit of the Father and the Sonne, proceeding equallie from both of them, conſubſtantiall and coeternall to the Father and the Sonne, being our comforter and ad-

uocat-

nocate: who in likenes of a doue haſt deſcended vppon the ſame God, our Lord IESVS CHRIST, appearing likewiſe in tongues of fire vppon the Apoſtles. VVho alſoe by the guift of thy grace haſt taught all the Saints and elect of God from the beginning, openning in like manner the mouthes of the Prophetes, to the end they might declare the wonderfull thinges of thy heauenly kingdome: who togeather with the Father and the Sonne art adored and glorified of all the Saints of God. Amongſt whom I likewiſe the ſonne of thy hande-maide, doe with my whole hart glorifie thy name, becauſe thou haſt enlightned me. For thou art the true light, the light that telleth the truthe, the fire of God, and the maiſter and directour of our ſoules, who by thy ſacred vnction doſt teache vs all truthe.

Thou art the Spirit of truth, without whoſe ayde it is impoſſible to pleaſe God: becauſe thou thy ſelfe art God of God, and light of light, proceeding after an vnſpeakeable manner from the father of lightes, and from his ſonne IESVS CHRIST our Lord with whome thou art glorified, and doſt raigne togeather with them ſupereſſentiallie, being conſubſtantiall, coequall and coeternall with them in the eſſence of one Trinitie.

I haue knowen thee one liuing and true God, the Father, the Sonne, and the holy Ghoſt, three indeede in perſonnes, but one in eſſence: whome I confeſſe, adore, and glorifie with my whole harte as the true and onely God, holy, immortall, inuiſible, immutable, inacceſſible, vnſearcheable, one light, one ſunne one breade, one life, one

good,

good, one beginning and one end, one creator of heauen and earthe: by whome all thinges doe liue, are preſerued, guided, gouerned, and reuiued, in heauen, in earthe, and vnder the earthe: beſides whome there is noe God either in heauen or earthe.

Thus o Lord God I haue knowen thee (who knoweſt me) thus I haue knowen thee. I haue knowen thee o my light, by thy faithe, which thou haſt inſpired into me, o Lord my God the light of mine eies, the hope of the vniuerſall worlde the ioy that maketh glad my young and tender yeares, and the good that ſuſtaineth my old age.

All my bones reioyce in thee (o Lord) ſaying: O Lord who is like vnto thee? VVho is like vnto thee o Lord amongſt the Gods?

For that the handes of men haue not made thee, but contrariwiſe, it is thou that haſt made the handes of men. The idolls of the Gentills are ſiluer and golde, the workemanſhip of the handes of men: but the maker of men is not ſuche an one. All the Gods of the Gentiles are diuells: but our Lord hath made the heauens; he therefore is the true God. Let thoſe Gods, which haue not made heauen and earthe, periſhe, and be caſt forthe of heauen and earthe: and let heauen and earthe prayſe that God, which hath created heauen and earthe.

The acknowledging of our owne baſenes.

CHAPT. XXXIII.

VVHo is like vnto thee (o Lord) euen amonge the Gods? VVho (I ſay) is like vnto thee? Thou art greate in ſanctitie, terrible, and worthy to be praiſed, doinge thinges that deſerue to be admired.

To to late haue I knowen thee, (o true light) to to late haue I knowen thee. And the cauſe was, for that there was a greate and darke cloude before mine eies, that delighted in vanitie, which hindered me from beholding the ſunne of iuſtice, and the light of all veritie. I was wrpat in darknes, being the childe of darknes, and I loued darknes, becauſe

I knewe not the light. I was blinde, and loued blindnes, and walked through one darknes into an other.

VVho hath deliuered me from thence, wher I remained as a blinde man, ſitting in darknes, and in the ſhadowe of death? VVho hath taken me by the hande, and lead me forthe of the ſame? VVho is he, that hath thus enlightned me? I ſought him not, and he ſought me; I called him not, and he called me. But who is he? Thou art he o Lord my God, being moſt mercifull and pittifull, yea the Father of mercies, and God of all comforte.

Thou o Lord my God moſt holy art he that haſt donne the ſame, whom I confeſſe with my whole harte, rendring thanks to thy holy name. I did not ſeeke thee, thou haſt ſought me, I did not call vpon thee, thou haſt called me, yea thou haſt called

called me by thine owne name.

Thou haſt thundered from heauen with a greate voice into the internall eare of my harte, ſaying: Let light be made. and light was made: whereupon that greate and darke cloude, which had couered mine eies departed and was diſſolued, whereby I haue ſeene thy light, and knowē thy voice: And I ſaied: Trulie o Lord, thou art my God, who haſt deliuered me out of darknes, and from the ſhadowe of deathe, calling me into thy admirable light, ſoe that nowe I ſee.

Thanks be to thee (o Lord) who haſt enlightned me. And I looked backe, and beheld the darknes, wherein I had liued, and the deepe darke dongeon, wherein I had remained, which made me with feare and trembling to crie, out ſaying: VVoe is me, woe is me, in reſpect of the darknes in which I haue

remained; woe is me, in respect of my former blindnes, in which I could not see the light of heauen. VVoe is me, woe is me, in respect of my former ignorance, when I did not knowe thee o Lord. Thanks therfore be to thee o my enlightner and deliuerer, for that thou hast enlightned me, and I haue knowen thee.

To to late haue I knowen thee o ancient veritie, to to late haue I knowen thee o eternall truth. Thou remained'st in light, & I in darknes; and I knewe thee not, because I coulde not be enlightned without thee, for that ther is noe light besides thee.

A con-

A conſideration of Gods diuine Maieſtie.

CHAP. XXXIV.

O God the holy of holies, the God of Gods, & Lord of Lords, of ineſtimable Maieſtie, whoſe wōderfull greatnes cannot be vttered or imagined: before whom the Angelicall Powers doe ſhake for feare, whom all the Dominations, and Thrones doe adore, in whoſe preſence all the Vertues doe tremble, whoſe power and wiſdome is infinite: who haſt layed the foundation of the worlde vpon nothing, and gathered togeather the ſea in the aire as it weare in a bottle.

O moſt mighty, moſt holy, & moſt powerfull God, the God of the Spirits or ſoules of all mortall creatures,

tures, from whoſe ſight heauen and earthe doe flie away for feare, to whom all the elements doe obey at a becke; lett all thy creatures adore and glorifie thee. Amongſt whom I vnworthy wretch the ſonne of thy hand-made doe bowe downe the necke of my harte vnder the feete of thy ſupreame Maieſtie (being taught ſoe to doe by the faithe, which thou haſt giuen me) rendring thanks vnto thee, for that thou haſt vouchſafed by thy mercy to enlighten me.

O light moſt true, ſacred and delightfull, moſt worthy of praiſe, and moſt admirable, which enlightneth euery man cõming into this worlde, yea the eies of the Angells themſelues. Beholde nowe I ſee, for which I thanke thee. Beholde nowe I ſee the light of heauen; a heauenly bright beame proceeding from the face

face of thy brightnes doth thine vpō the eies of my minde, which maketh all my bones to reioyce.

O that this light weare perfect in me; encreaſe it in me, o author of light, I beſeech thee. Encreaſe (I ſay) I beſeech thee, that light that ſhineth in me, Let it be augmented I beſeech thee, let it be augmented by thee. VVhat is this, that I feele? VVhat fire is this, that maketh hotte my harte? VVhat light is this that enlightneth my harte?

O fire which doſt alwaies burne, and art neuer extinguiſhed, enflame me. O light, which doſt alwaies ſhine, and art neuer darkned, enlighten me. O that I weare made, hotte by thee. O ſacred fire, howe ſweetelie doſt thou heate, howe ſecretlie doſt thou ſhine, howe deſiredlie doſt thou burne? VVoe be to thoſe,

thoſe, that are not made hoate by thee, woe be to thoſe, that are not enlightned by thee. O true light enlightning all the worlde, whoſe brightnes doth repleniſhe all the worlde. VVoe be to thoſe blind eies, which doe not ſee thee, who art the ſunne, that giueſt light both to heauē and earth. VVoe be to thoſe dimme eies, which cannot ſee thee. VVoe be to thoſe eies, that are turned away from ſeeing veritie. VVoe be to thoſe eies that are not turned away from ſeeing vanitie.

Verify thoſe eies, that are accuſtomed to darknes cannot beholde the bright beames of thy ſupreame righteouſnes, neither doe they knowe what to thinke of the light, whoſe dwelling is in darknes. They ſee, loue, & approoue the darknes, ſo that walking from one darknes into an other, they ſtumble, & tumble they knowe

knowe not whither. Doubtles they are wretched, that knowe not what they looſe, but they are more wretched, that knowe what they looſe, who fall with their eies open, & deſcend aliue into perdition.

O light moſt bleſſed, who canſt not be ſeene of thoſe eies, that are neuer ſoe little defiled; Bleſſed are the cleane in hartę, for they ſhall ſee God. Cleanſe me o cleanſing vertue, cure mine eies, to the end, that with ſounde and cleare eies I may be able to beholde thee, whom ſore & ſickly eies cannot poſſibly ſee. Remoue frō mine eies (I beſeech thee o inacceſſible beauty) the ſcales of my former blindnes, by the beames of thy brightnes; that I may be able ſtedfaſtly to beholde thee, and in thy light may ſee light.

Beholde o my light, nowe I ſee, for which I thāke thee. Let this my light o Lord

o Lord (I beſeech thee) be encreaſed by thee. Open mine eies, that I may ſee the wonderfull thinges of thy lawe, who art wonderfull in thy Saints. I giue thee thanks o my light, for that I nowe ſee, albeit obſcurely as it weare in a mirrour or looking glaſſe. but when ſhall I ſee thee apparantlie face to face?

O when will that day of ioy and mirthe arriue, in which I ſhall enter into the place of thy tabernacle ſoe much to be admired, euen into the houſe of God, to the end I may ſee him face to face that ſeethe me, that ſoe my deſire may be accompliſhed.

of

Of the desire and thirst of the soule after God.

CHAPT. XXXV.

LIke as the harte or stagge desireth the fountaines of water (when he is poursued) euen soe my soule longeth after thee o God. My soule hath thirsted after thee my God the liuing fountaine; when shall I come, and appeare before thy face? O fountaine of life, o veine of liuing waters: when shall I come to the waters of thy sweetnes frō this deserte, craggie and dry countrie, that I may see thy vertue and glory, & quenche my thirst with the waters of thy mercy.

I thirst o Lord, thou, that art the fountaine of life, giue me to drinke. I thirst o Lord, I thirst after thee the

the liuing God. O when ſhall I come good Lord, and appeare before thy face? And ſhall I then at lēgth indeed ſee that day, that day (I ſay) of ioy & gladnes, that day, which our Lord himſelfe hath made that we might reioyce and be glad in it?

O famous, and faire day, hauing neither euening, nor Sunnſetting, in which I ſhall heare the voyce of praiſe, mirthe, and thanks-giuing; in which I ſhall heare ſaied: Enter into the ioy of thy Lord. Enter into the euerlaſting ioy, into the houſe of thy Lord God, wher ther are greate, and vnſearchable, & wonderfull thinges, which cannot be numbred. Enter into that ioy, which is free from heauines, which containeth euerlaſting gladnes: wher all goodnes doth abounde, and noe euill can be found. VVher ther ſhalbe whatſoeuer thou loueſt, & nothing that thou loatheſt.

Ther

Ther is that vitall life, which is ſweete and louely, which likewiſe ſhall endure euerlaſtingly. VVher ther ſhalbe noe foe to impugne vs, nor allurement to entice vs, but ſoueraigne and certaine aſſurednes, aſſured quietnes, and quiet ioyfullnes, ioyfull happines, happie euerlaſtingnes, and euerlaſting bleſſednes; wher ther is the bleſſed Trinitie, and vnitie of Trinitie, and deitie of vnity, and the bleſſed ſight of the deitie, which is the ioy of thy Lord God.

O ioy ſurmounting all ioy, o ioy exceeding all ioy, beſides which ther is noe true ioy; whē ſhall I enter into thee, that I may ſee my God, that dwelleth in thee? I will goe thither, & ſee that greate ſight. VVhat is it, that doth detaine me? VVoe is me, for that my abode in this life hath been ouer longe. Howe long (alas) ſhall

ſhall I heare it ſaied, wher is thy God? howe lõge ſhall I heare it ſaied, ſtay a while, expect yet a while.

Nowe therfore vvhat doe I expect? doe vve not (o Lord my God) expect our Lord and Sauiour Iesvs Christ, vvho vvill reforme the body of our humilitie, making it like to his bright and glorious body. VVe expect our Lord, vvhen he vvill returne frõ the mariages, that he may vouchſafe to admit vs to his mariage.

Come o Lord, and doe not ſtay. Come o Lord Iesv Christ, & viſit vs in peace: come and deliuer vs, that ly fettered and bounde in the priſon of this morrall body; that with a perfect hart we may reioyce before thee Come o ſweete Sauiour, Thou that of the Gentils art ſoe much deſired, come, and ſhewe vs thy face, & we ſhalbe ſaued. Come o my light, & my Redeemer, deliuer my ſoule

forthe

forthe of priſon, to praiſe & magnifie thy holy name.

Howe longe ſhall I poore wretched man be toſſed to and fro in the floudes of this my mortalitie crying vnto thee (o Lord) and yet thou doſt not heare me? Heare me o Lord, crying vnto thee out of this greate ſea of miſerie, and bring me to the hauen of heauenlie felicitie.

Happie are they, who being deliuered from the danger of this tempeſtuous ſea, haue deſerued to attaine vnto thee o God, the porte of peace and ſecuritie. Thoſe trulie are trulie happie, who haue arriued from this ſorrowfull ſea, to the ſhore of ſaftie, from this place of baniſhment to the heauenly countrie, from the priſon of this mortalitie, to the pallace of perpetuall felicitie: who hauing obtained the rewarde of euerlaſting glory

glory, by meanes of the manifolde miſeries, which heere they ſuſtained, doe nowe for euermore reioyce with moſt happy mirth, being nowe bleſſed by enioyeing that reſt, which they ſoe much deſired.

VVithout doubt they are bleſſed, yea more then a thouſand times bleſſed, who being nowe free frō all miſerie haue deſerued to attaine to the kingdom of all brightnes & beauty, being likewiſe ſecure of this their neuer fading & neuer failing glory.

O eternall kingdome, o kingdom aſlong to cōtinue as eternitie it ſelfe wher ther is light euerlaſting, & the peace of God, which paſſeth all vn derſtanding: in which kingdome the ſoules of the Saints doe repoſe, their heades being ouerſhadowed with perpetuall gladnes, who ſhalbe euer laſtinglie repleniſhed with ſuch ex ceſſiue ioy and mirth of minde a th

hat neither griefe nor groanes ſhall uer be heatde in thoſe their con- ines. O howe glorious is that king- lome, in which all thy Saints raigne vith thee o Lord, being cloathed vith light as with a garment, eache ne of them hauing on this heade crovvne adorned vvith pretious tones. O kingdome of euerlaſting liſſe, wher thou o Lord (being the ope of the Saints, and the crowne f their glory) art apparantlie face to ace ſeene of them, making them n all parts to reioyce in thy peace, vhich ſurpaſſeth all vnderſtanding.

Ther, ther is infinite ioy, mirthe vithout ſadnes, healthe vvithout icknes, way without wearines, light vithout darknes, life vvithout eathe, all manner of goodnes free ō all manner of wickednes. VVher outhe neuer groweth old, wher life noweth noc end, wher beauty ne-

uer fadeth, vvher charity neuer faileth, vvher healthe neuer decayeth, vvher ioy neuer decreaſeth, vvher griefe is neuer felt, vvher groaning is neuer hearde, vvher ſorrovve is neuer ſeene or perceiued, vvher all manner of mirth is alvvaies enioyed, vvher noe euill is feared: becauſe the ſoueraigne & ſupreame good is there poſſeſſed, vvhich is to contemplate the face of the Lord of all vertues, vvorld vvithout end.

Happy therfore are they, vvho being eſcaped from the ſhipvvrack of this preſēt life, haue deſerued to attaine to ſoe greate gladnes. But vnhappie (alas) and vnfortunate vve, vvho ſaile through the tempeſtuous ſtormes, & dangerous gulfes of this greate ſea, being ignorant vvhether vve ſhall euer be able to arriue at the happie hauen of heauenly felicitie. Vnhappie I ſay are vve, vvhoſe life

is

is in exile, vvhoſe life is in perill, and whoſe end is doubtfull, not knowing what our end will be, for that all thinges are holde in ſuſpence vntill our laſt day. VVe remaine as yet toſſed to and fro in the troubleſome ſtoudes of this tempeſtuous ſea, ſighing and ſeeking to attaine to thee o Lord thee hauen of this ſea?

O our countrie; o ſecure countrie, albeit a farre of, yet we ſee thee, from this ſorrowfull ſea we ſalute thee, from this vale of miſerie we ſighe after thee, endeauouring euen with teares that by one meanes or an other we may attaine vnto thee.

O Chriſt the hope of all mankinde, God of God, our defence and ſafetie, whoſe light, (like a beame of the ſtarre of the ſea) doth enlighten our eies amidſt the foggie miſts of this tempeſtuous

ſea, that therby we may be guided to thee the hauen of ſecuritie. Guide o Lord this our ſhipp vvith thy right hande, vvith the ſterne of thy croſſe, that vve periſh not in the ſloudes, that the tempeſt of vvater doe not drovvne vs, that the deepe gulfes doe not deuour vs: but vvith the crooke of thy croſſe, drawe vs out of this ſea vnto thee our onely comfort and ſolace, whom we beholde a farre of ſtanding on the ſhore of that heauenly country, with teares of tender loue ready to receiue vs, ſhining as the morning ſtarre, and as the ſunne of iuſtice.

Beholde o Chriſt we call and cry vnto thee from this place of exile, as poore captiues by thee redeemed, whom thou haſt redeemed with thy pretious bloude. Heare vs o God our Sauiour, the hope of all thoſe that dwell in the vttermoſt

parts

partes of the worlde, or farre diſtant in the ſea, where ſoeuer.

Beholde we ſaile in a troubleſome and tempeſtuous ſee, thou o Lord, who ſtandeſt on the ſhore, ſeeſt the manifold dangers in which we are: for thy names ſake, ſaue vs we beſeeche thee. Graunt vs grace o Lord ſoe to ſaile, and in ſailing ſoe to keepe the mid-way betweene Scilla and Charybdis, that both thoſe perillous gulfes being auoided, we may with ſafe ſhip and marchandiſe, ſecurely arriue at the hauen of heauenly happines.

A further diſcourſe of the countrie and kingdome of heauen.

CHAPT. XXXVI.

VVHen therfore we ſhall attaine vnto thee, the fountaine of heauenly wiſedome, to thee the light euerlaſting, to thee the brightnes which ſhall euer ſhine: (not ſeeing thee then as we doe nowe obſcurely as it weare in a mirroure or looking glaſſe, but apparantly face to face) then will our deſire in thinges that are good, be fullie contented and ſatisfied, for that there will be noe other externall thinge at that time that may be deſired, ſauing thee o Lord, the ſupreame and chiefeſt good. VVho wilt be the reward

rewarde of the bleſſed, the crowne or diademe of theire beautie, and the euerlaſting ioy, which ſhall enuiron theire heades, giuing them peace both without and within, by meanes of thy peace, which paſſeth all vnderſtanding. There we ſhall ſee thee, loue thee and prayſe thee.

VVe ſhall ſee light in thy light, for that with thee is the fountaine of life, and in thy light we ſhall ſee light. But what light? Surely ſurpaſſing greate light, ſpirituall light, incorruptible and incomprehenſible light, infaileable and vnquencheable light, a light vnto which noe man can approache or attaine, light vncreated, true, and diuine which enlightneth the eies of the Angells, which maketh the youth of the Saincts for to reioyce and be gladde, which is

the light of lights, and the fountaine of life, euen thou thy ſelfe o Lord my God. For thou art the light, in whoſe light we ſhall ſee light; that is to ſay, we ſhall ſee thee in thy ſelfe, in the brightnes of thy countenance, when we ſhall beholde thee face to face.

Nowe what other thinge is it, to beholde thee face to face, but (according as the Apoſtle ſayeth) to knowe thee, euen as I am knowē, to knowe thy truthe and thy glorie? To knowe thy face therfore is nothinge els, but to knowe the power of the Father, the wiſedome of the Sonne the mercie of the holy Ghoſt, the eſſence of the moſt highe Trinitie, being vndiuided, and one onely. VVherfore to beholde the face of the liuing God, is the chiefeſt good, the ioy of the Angells, and of all the Saincts, the recompence of eternall life, the glorie of the bleſſed ſpirits

the

the euerlaſting gladnes the crowne of comelines, the rewarde of happines, the richeſt reſt, the beautie of peace, the internall and externall delectation, the paradiſe of God, the celeſtiall Hieruſalem, the happie life, the fulnes of felicitie, the delight of eternitie, the peace of God, which paſſeth all vnderſtanding.

Mans whole bliſſe therefore, and beatitude doth conſiſt in beholding the face of his God, to ſee him that hath made heauen and earthe, to ſee him that hath made him, that hath ſaued him, that hath glorified him. He ſhall ſee him by knowing him, he ſhall loue him by affecting him, he ſhall prayſe him by poſſeſſing him. For he ſhall be the inheritance of his people, of his people the Saincts and bleſſed, of his people whome he hath redeemed. He ſhall be the poſſeſſion of theire beatitude, he

ſhall

ſhall be the rewarde and recompenſe of that, which they haue ſoe longe expected. Euen as he promiſed, when he ſaied; I will be thy ſurpaſſing greate rewarde. For that it is meete, that ſoe greate a rewarde ſhoulde be giuen by ſoe greate a Lord.

Truly o Lord my God, thou art ſurpaſſing greate aboue all the Gods, and thy rewarde likewiſe is ſurpaſſing greate. Neither art thou greate, and thy rewarde little, but as thou art greate, ſoe in like manner is thy recompenſe, for that betwixt thee and it there is noe difference.

Thou thy ſelfe art ſurpaſſing greate indeede thou thy ſelfe art rewarde ſurpaſſing greate, thou thy ſelfe art the crowner and the crowne, the promiſſer and the promiſe, the giuer and the guift, the

rewarde

rewarder and the rewarde of eternall happines. Thou therfore (o my God) art the crowner and the crowne, the diademe of my hope, which is adorned with glorie; thou art the light that gladdeth, the light that reneweth, the brightnes that beautifieth, thou art my greate hope, the internall loue and delight of the bleſſed, euen he, whome they haue ſtill ſoe muche deſired.

Thy ſight therfore (o Lord) is our whole rewarde, our whole recompence, and all the ioy, which we expect. For this is life euerlaſting, this (I ſay) is thy wiſedome. This is life euerlaſting, that we knowe thee the onely true God, and IESVS CHRIST, whome thou haſt ſent.

VVhen therfore we ſhall beholde

holde thee the onely God, the true God, the liuing God, who art omnipotent ſimple inuiſible, infinite, & incõprehenſible: when likewiſe we ſhall ſee our Lord IESVS CHRIST thy onely begotten ſonne, being conſubſtantiall and coeternall with thee, whom in the vertue of the holy Ghoſt thou haſt ſent into the worlde for our ſaluation: Finallie when we ſhall contemplate thee, the God which art onely holy, three in perſonnes, and one in eſſence, beſides whom there is noe other; then we ſhall obtaine that which we nowe ſeeke for, to wit eternall life, euerlaſting glorie, which thou haſt prepared for thoſe that loue thee, which thou haſt reſerued for thoſe that feare thee, which thou wilt beſtowe vppon thoſe that ſeeke thee, vppon thoſe I ſay, which ſeeke thy face continuallie.

VVher

VVherfore o Lord my God, who haſt faſhioned me within the wõbe of my mother, (who hath recommended me to the protection of thy diuine power) permit me not any more to be diſtracted from one thing into many, but drawe me from externall thinges vnto my ſelfe; and from my ſelfe vnto thee, to the end, that my harte may alwaies ſay vnto thee, My face hath ſought thee, thy face will I ſeeke o Lord, thy face o Lord of all power and fortitude, in whoſe onely ſight doth conſiſt the whole glory, and euerlaſting beatitude of the bleſſed. Becauſe to ſee the face of God is life euerlaſting, and the endleſſe glory of the Saints in heauen.

Let my harte therfore reioyce, that it may feare thy name; let theire harte reioyce, that ſeeke our Lord, but much more theires, that finde

him. For if it be a pleasure to seeke him, what a ioy will it be to finde him? VVherfore I will alwaies seeke thy face with affection and deuotion, that by that meanes I may peraduenture at length deserue to haue the dore and gate of righteousnes opened vnto me, that I may enter in o the ioy of my Lord. This is the dore of our Lord, the iust shall enter in thereat.

A Prayer to the holy Trinitie.

CHAPT. XXXVII.

O You three coequall and coeternall personnes one onely true God, the Father, the Sonne, and the holy Ghost, who dwellest in eternitie alone, in that light, vnto which noe man can attaine. VVho by thy power hast layed the worldes foun-

foundation, and by thy wiſdome doſt gouerne the ſame. Holy, Holy, Holy, Lord God of hoſts. Terrible and powerfull, iuſt and mercifull, worthy to be admired, prayſed and beloued. One God, three perſonnes, one eſſence, one power, one wiſedome, one goodnes, one onely Trinitie voide of ſeparation. Open the dores of thy righteouſnes vnto me (o Lord) crying vnto thee, to the end that being entred in I may praiſe thee with wordes of thanksgiuing.

Behold o ſupreame houſe-holder I ſtande knocking at thy dore as a poore begger, commaunde that thy dore may be opened vnto me, who haſt ſayed: Knock, and it ſhalbe opened vnto you. The affections of my groaning harte, and the crying of my weeping eies, doe knock at thy dore o Father of mercies. Thou

knoweſt my deſire, and my groaning is not hidden from thee. Hide not then thy face from me any longer, neither doe thou forſake me in thine anger.

O Father of mercies, heare the lamentable complainte of me thy poore orphant, and ſtretch forthe thy helping hande, that it may drawe me out of the deepe waters, out of the lake of miſery, and out of the durte and dreggs of iniquitie, that I periſhe not before the eies of thy mercy, and in preſence of thy infinite patience: but let me eſcape vnto thee o Lord my God, that I may beholde the riches of thy kingdome, and alwaies ſee thy face, and ſinge praiſes vnto thy holy name.

Thou o Lord, who doſt thinges worthy of admiration, who through the remembrance of thee, makeſt my harte merry, who haſt enlightned

lightned my youthe, deſpiſe not nowe my old age I beſeech thee: but cauſe my bones, and gray haires to become ioyfull and youthfull, like vnto the bones and hoary feathers of an Eagle.

The end of S. Auguſtin's Soliloquies, that is of the ſecret diſcourſes and conferences of his ſoule with God.

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S. AVGVSTIN,

BISHOP OF HYPPON.

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